<366415465800018

<366415465800018

Bayer. Staatsbibliothek

L. rel. 18 ~~mg~~ 1778

Koelle

BIBLIOTECA CENTRAL

ALI EISAMI GAZIRMA.

GRAMMAR

OF THE

BǪ́RNU OR KÁ́NURĪ LANGUAGE.

BY

REV. S. W. KOELLE,

MISSIONARY OF THE CHURCH MISSIONARY SOCIETY.

LONDON

CHURCH MISSIONARY HOUSE,

SALISBURY SQUARE.

1854.

BIBLIOTHECA
REGIA
MONACENSIS.

IESA. XVIII, 7.

בָּעֵת הַהִיא יוּבַל־שַׁי לַיהוָה צְבָאוֹת עַם מְמֻשָׁךְ וּמוֹרָט
וּמֵעַם נוֹרָא מִן־הוּא וָהָלְאָה גּוֹי קַו־קָו וּמְבוּסָה אֲשֶׁר בָּזְאוּ
נְהָרִים אַרְצוֹ אֶל־מְקוֹם שֵׁם־יְהוָה צְבָאוֹת הַר־ צִיּוֹן׃

TO

THE REV. HENRY VENN, B.D.,

THE HONORARY CLERICAL SECRETARY OF THE

CHURCH MISSIONARY SOCIETY,

WITHOUT WHOSE COMPREHENSIVE MIND

IT WOULD NEITHER HAVE BEEN COMMENCED NOR COMPLETED,

THIS GRAMMAR

IS MOST RESPECTFULLY AND AFFECTIONATELY INSCRIBED

BY THE AUTHOR.

PREFACE.

It is with heartfelt gratitude to the Giver of every good gift, that I take up my pen to write a few remarks prefatory to the following Grammar of the Kanuri language, which is spoken in the very heart of Africa. God has been pleased to preserve my life, to bestow fresh health after many an attack of fever, and to grant me energy and perseverance for the pursuit of my solitary and difficult studies, in the unhealthy and enervating climate of Sierra Leone, till the work was thus far accomplished. During my stay on the Western Coast of Africa (from December 1847 till February 1853), the cultivation of the Kanuri language occupied me almost three full years. As there was no native literature, considerable time was required, merely to bring some satisfactory portion of the language before my view: and then what a chaos of forms did it present! I had often just flattered myself to have discovered a rule, when, all at once, a new expression from my interpreter not only disappointed my hopes, but added to the previous difficulties. When I commenced my Kanuri studies, nothing whatever had been written on the grammar of that language, neither was any thing known as to its general character; so that I was left to pursue my way through an entirely unknown region, where every step brought new and strange objects under my notice, contrary to every thing that I could have anticipated. Under such circumstances, two opposite errors are to be avoided: on the one hand there is the danger of being carried away by a desire for the new and the strange, so as to make common things look uncommon; and, on the other hand, that incredulity is to be guarded against, which postulates that the languages, hitherto unknown,

cannot present features actually new. I endeavoured to avoid these extremes by tracing, as far as I was able, the grammatical forms to their proper origin, and by comparing the Kanuri with as many other languages as were within my reach. But I must confess, that in spite of my honest wish not to *make* a grammar for the Kanuri, but modestly and diligently to *learn* the grammar which the Kanuri has long ago made for itself, it from time to time required fresh exertion to keep my mind free from prejudice and preconceived notions; and whenever a new feature in the language came under my notice for the first time, the sensation which it produced in me was generally that of suspicion, and a desire to attribute it to incorrectness in my interpreter, till a frequent recurrence of the same convinced me of its reality. When, on such occasions, I remonstrated with my interpreter, he used to say in his broken English: "Please, Massa, we country no stand like white man country: white man talk every thing straight, but we can talk one thing in many different ways"—*i. e.* Please, sir, our language is not like white men's language: white men have only one expression for one and the same thing, but we can express the same thing in many different ways." This richness of grammatical forms, especially in the verb, is a real difficulty in the language, and, as may be easily imagined, appeared to me at first rather formidable; and it required no little perseverance and exertion on my part to reduce to order such a confused mass of forms, and to ascertain the often strange peculiarities and fine differences in their use. For be it remembered, that an unlettered negro, speaking the English but very imperfectly, cannot be requested to decline a noun, or conjugate a verb, or to define the difference between given tenses and moods: all these things can only be ascertained by the diligent research of the grammarian himself, and he cannot look to his interpreter for more than the supply of his working materials. Many a rule which is expressed in the grammar by a few words

required days and weeks for its discovery. To learn the Kanuri language, for the first time, is certainly no easy task; and my interpreter often told me that he had never heard a black man, who was not a native of Bornu, speak it correctly; whereas they, the Bornuese, easily learn the language of the surrounding nations. It would be presumptuous in me to suppose that I have fully mastered the entire extent of the multifarious forms of this language, or that this first Grammar should be a perfect one; but this much I hope, that it will be found an essential help to a thorough acquisition of the language, and, eventually, to the translation of the word of God. The spiritual conquest and subjugation of the world is a gradual work, whose achievement employs many hands, and the bare consciousness of contributing in some measure towards that end is satisfactory, even though this contribution consist only in digging the metallic ore from the hidden bowels of the earth, which will afterward be converted into swords of victory. All the actions performed in the service of God for the good of mankind form one organic whole, from which no part may be missing: they are all required to bring about the final consummation, to usher in the eternal sabbath. Hence the meanest service which has a bearing in this direction is honourable, and may be rendered with that cheerfulness and confidence which is always inspired by the conviction that our objects are bound up with a great cause, and that we labour for a brighter future.

This leads to a direct answer to the question: "Why I, as a Christian Missionary, devoted so much time to the study of the Kanuri language?" The Church Missionary Society, who, from a praiseworthy Christian compassion for the most degraded portion of our race, made the evangelization of Africa one of their chief objects, have long ago felt the necessity of bringing to light, and rendering available by grammatical cultivation the languages of that mysterious continent, before they could reasonably expect to christianize

the tribes by which they are spoken. With this view they for many years urged their Missionaries in Sierra Leone to study the native languages; but frequent deaths, and the pressure of other labours, prevented their instructions from producing the desired effect. But Sierra Leone, where slaves from almost every quarter of Africa had found an asylum of liberty, was too inviting a field to be left any longer unoccupied. The Committee appointed one of their Missionaries, the Rev. F. Schön, to devote himself exclusively to the study of languages. He spent several years in the study of the Hausa language, till the failure of his health compelled him to quit this field of labour. The results of his studies are preserved in his Hausa Grammar. It then fell to my lot to become his successor, and, at the same time, to take part in the instruction of the Fourah-Bay Institution. The directions of the Committee required of me, not only to furnish information respecting the whole question of African philology, but also to select some one language for my particular study. In its selection I was to be guided by the probability of "its becoming a sort of key to the study of other languages." At that time, however, the African languages were so little known, that, in deciding this question, I could not be guided by any strictly lingual data. The local Committee of Missionaries agreed with me in its being desirable that I should fix upon the Kanuri or Bornu language, as this was spoken by one of the mightiest nations in central Africa, and in the vicinity of Hausa, of which we already possessed a grammar. Accordingly, I selected one of the most suitable Bornuese of Sierra Leone as my interpreter, and commenced the language. In the progress of my studies it became more and more evident that the Kanuri had no important affinities with other Negro languages, and that, for the present, it cannot be used for direct Missionary purposes, from the fanatical Muhammadan character of the Bornuese. For, whilst Muhammadanism has been waning in Europe, it has experienced a signal revival

in the interior of Africa, owing, as I learnt from my interpreter, to the Pulo movement, which has been in operation since the beginning of the present century. But by the time I had become possessed of this information, I had made such progress in the language, that it was considered advisable that I should proceed still farther, and then publish the results for the benefit of philology, and, as it is hoped, for the benefit of future Missionary enterprise.

The language of this Grammar is the *Kanuri*, as it is spoken in the large province of *Gazir*, in the empire of *Bornu*, or, perhaps more correctly, as it *was* spoken there at the time when my interpreter left his home. This explanation is necessary; for the wars in the interior of Africa are so sanguinary, that whole districts often become depopulated by them, which are afterwards taken possession of by strangers. Whole tribes sometimes flee before their enemies and seek new places of abode. The old people of Sierra Leone often hear, from their newly imported countrymen, that the most radical social and political changes have taken place since they were torn from their native lands. The Kanuri may be considered as *the language of Bornu proper*, although it is not the only language of that country; for just as at present Ireland is united with England in one principality, so, also, the Kanuri or Bornu kings have subjugated many surrounding tribes, of different languages, and annexed their territory to Bornu. But the ancient dynasty of Bornu kings always spoke pure *Kanuri*, which, as being the language of the ruling class, was considered the *national language*. About thirty years ago a new dynasty came to the throne of Bornu. The priest Laminu, after having killed the king with his own hand, ruled the country under the title of Shiekh, and on his death his son succeeded him as king. Shiekh Laminu was a Kanumma (*i. e.* a native of Kanum), and his select soldiers were likewise Kanumbu (*i. e.* natives of Kanum), so that the court language of Bornu, at the present day, is the Kanum dialect, which somewhat differs from and seems to be less pure than the Kanuri of this Grammar.

Respecting the names *Kanuri* and *Bornu* I obtained the following information. Kanuri is the name of the people and of the language, Bornu the name of the country. A man says of himself, either simply, *wúma Kánurī*, "I am a Kanuri;" or *wúma Bǫ́rnūma*, "I am a Bornuese;" or *wúma Bǫ́rnubē*, "I am of Bornu;" he either says, "I speak Kanuri," or "I speak the language of Bornu." The Kanuris or Bornuese are known under different names to the different Negro tribes with whom they come in contact; thus the Hausas call them *Balébalī*; the Nufes, *Bínō*; the Bodes, *Kágātsan*; and the Akus, *Kánike*.

Bornu proper is divided (or at any rate was so under the late dynasty) into the following *tsédi* or *lárdę*, *i. e.* countries or provinces, in all of which the same language is spoken, but, of course, with more or less important dialectical differences:—*Gázir*, "the largest of all;" *Dębišāgę́*, "next to Gazir in size;" *Máfōni*, "as large as *Dębišāgę́*;" *Ṅgumáti*, *Múlgū*, *Hába*, *Ábęlam*, *Deía*, *Gúdu*, *Túrō*, *Bídzęr*, *Kórēram*, *Māntšímtšim*, *Girgásei*, *Kábū tílōa*, *Dádeṅgérī*, *Márma*, *Láluk*, *Túlīwa*, *Tawólo*, *Deíma*, *Dábīra*, *Dábūgu*, *Gámbōram*, *Kęsāwa*, *Kárawawáru*, *Mágī*—*Bęrręm*, *Dásu*, *Keíāwa*, *Bádūma* (not to be mistaken with the Buduma on the Tsáde-islands), *Kádīwa*, *Kębdī*, *Ṅgígīwa*, *Máfā*, *Ṅgúdōa*, *Legárwa*, *Bámma*, *Tšérāwá*, *Gámatšŏ*, *Kaṅgálwa*, *Tsúntsęná*, *Gubuío*, *Bórgō* or *Bárgō*, *Mélēram*, *Bánōa*, &c. The Bornu empire is bounded on the north by the great desert and the Lake of *Tsáde* (by the *Munios* and others pronounced *Tšáde*); on the west by *Núfe*, *Áfuno* (*i. e.* Hausa), *Bóde*, *Kareíkarei*, *Gęzęrę*; on the south by *Píka* and *Kōána*; on the south-east and east by *Mándara*, *Ṅgála*, *Múdzugū*, *Gámargū*, *Márgī* and *Bábęr*.

The province of *Gázir* is so large, that the saying has become proverbial: *kām bęlāntsę Gázir tsęnīa*, *bęlāntsę gęrátę tsęrágō*, *i. e.* "If one says that his native place is *Gazir*, he wishes to conceal his native place." To traverse *Gazir* from one end to the other requires several

days. Its capital town is *Gázargumó*, from which *Tapsǫúa Magirári*, *Ali Eisam's* birth-place, is at the distance of about one day's journey; and another large town is *Kalígimōrám*, from which *Tapsǫúa Magirári* is five miles distant. *Gazir* itself is divided into the following smaller districts—*Ṅgálibūa*, *Kíbīre*, *Bárīram*, *Kárīwa*, *Bẹ́rbẹr* (containing from twenty to thirty towns and villages), *Bẹ́rgẹm*, *Naṅgúlam*, *Kálalāwa*, *Modzáṅganāwa*, *Kábuiwa*, *Kaliári*, *Ṅgallimári*, *Meíramri*, *Dīambóri*, *Kugátsoro*, *Dómāri*, *Mētārammári*, *Mulimári*, *Sábẹrri*, *Ágedīmi*, *Tórōro*, *Dádui*, *Šīád*, *Šẹ́gǫu*, *Álinwa*, *Māgulgé*, *Sánīe*, *Gẹ́lẹrmi*, *Mētáram*, *Mógunō*, *Múlintšēri*, *Wótsagal*, &c.

My *interpreter*, who furnished me with the materials on which the Grammar is based, is *Áli Eísāmi Gázirma*, i. e. *Ali* of Gazir, whose mother was *Eisa*, or, according to his English name, William Harding, a man of good common sense, of more than ordinary strength of memory, and of an unblameable moral character, although he is merely a *baptized* Christian, without making any special profession of religion. The portrait facing the title page faithfully represents him, as he was sitting with me in my study, from eight to twelve and from one to four, day after day, during the sixty-first, sixty-third, and sixty-fourth years of his age. His age is ascertained in the following way:—According to his marriage certificate, which I have seen, he was brought to Sierra Leone by a British cruiser on April 12th, 1818, and this was in about his thirtieth year; for his father, who was a Muhammadan priest, informed him, at the commencement of the Pulo inroads upon Bornu, that his age was nineteen years and seven months; and between this and the time of his being kidnapped five years elapsed, so that he was about twenty-five years old when he was torn from his native country. On his way to the sea he only stopped in Yoruba, where he remained about five years, which brings his age, on his arrival in Sierra Leone, to about thirty. Accordingly, the year of his birth must have been about 1787 or 1788.

Other incidents of his early life are the following:—He was circumcised in his ninth year, attended a school, where he learnt to read the Koran, from his seventh to his eleventh year. In about his thirteenth year they saw a total eclipse of the sun, which converted day into night, and was considered as an evil omen. The fulfilment of this was recognised in a severe visitation of locusts, and of the pestilence or plague, which happened the year after. In Sierra Leone Ali Eisami lived amongst a good many of his country-people, and had abundant opportunity for speaking his native tongue. At the time of my leaving Sierra Leone, there were still thirty of them alive, and in the years 1820—1830 their number was about 200. But natives of dry and arid countries, as *e. g.* Bornu, Hausa, the Sahara, &c., die very fast in Sierra Leone: their acclimatisation there seems to be almost as difficult as that of Europeans. Besides Ali Eisami, and chiefly with a view of testing his accuracy, I also employed some other Bornu interpreters. One of them had only been five years away from Bornu, and served as corporal in Her Majesty's first West-Indian Regiment. He informed me, that at the time when he was kidnapped, the whole of Gazir was in the hands of the Shoa-Arabs, who had obtained it from Shiekh Lamînu under a kind of feudal tenure. It becomes me here to acknowledge the prompt and kind manner with which Major O'Connor, Commander-in-Chief of Her Majesty's forces on the West Coast of Africa, responded to my request, by allowing the said corporal to leave the barracks and come to me daily for several weeks. From thus testing my interpreter by other Kanuris, and from his uniform consistency with himself, I became convinced that he had not forgotten his mother-tongue, but communicated it to me in its purity. The only thing in which I found him a little uncertain, was the quantity of the vowels and the accent; and how easily these are influenced, every body knows, who, after having constantly spoken a foreign language for several years, returns to his native language.

The basis of this Kanuri Grammar is a manuscript literature of about 800 quarto pages, which were dictated to me by my interpreter. They consist of stories, fables, romances, historical sketches, &c.: and all the examples adduced in the Grammar as illustrative of the various rules, with but very few exceptions, are taken from this collection. Two or three weeks after the commencement of my Kanuri studies, I at once entered upon this plan of forming a literature, as the best way of becoming acquainted with the language, and the surest foundation of grammatical investigations. I found my interpreter truly inexhaustible in his narrations; and often when I inquired whether his fountain was not yet dried up, he replied "Please, Massa, word never done." He has brought this stock of knowledge from his native country, where, as he says, men often sit together till late at night, entertaining one another by narrating stories and delivering speeches.

My having marked the accented syllable, and the quantity of vowels, as well as I could ascertain it, and the practice which I have adopted of always illustrating the grammatical rules, will, no doubt, be appreciated by every reader. The Kanuri Vocabulary, which is intended to be printed soon after this Grammar, will have prefixed to it a small collection of Ali Eisam's narrations, which will form useful reading exercises, and furnish opportunity for acquiring a more practical acquaintance with the language.

It gives me much pleasure to advert, in this place, to the only attempt ever made at a Kanuri Grammar besides my own. It proceeded from the pen of the laborious and indefatigable Edwin Norris, Esq.; and I am sure that every one who has seen it will agree with me, that it does him great credit; and that, as Professor Pott said of him in the German *Zeitschrift für das Morgenland*, "he has pretty well made every thing of his materials that can be made of them." He gives a fresh proof in this little work, that his spirit of investigation, far from being discouraged, is rather roused and attracted by what is difficult and abstruse. But the ma-

terials from which his Grammar was derived were of such a nature, that it is impossible the latter could convey a correct representation of the Kanuri language, either in sound or in structure. Those materials are a *translation* of Arabic Dialogues, &c., into Bornu, and the translation is written in *Arabic characters.* Now the Arabic alphabet is utterly incapable of faithfully representing the Bornu sounds; so that no one can read a transcript of Bornu, in Arabic characters, without knowing Bornu beforehand; but Mr. Norris's Grammar goes still farther and gives us an English transcript of the Arabic transcript; the consequence of which is, that the actual Bornu sounds are often *concealed* instead of conveyed by it. Nor is this all. The documents which form Mr. Norris's authority bear evident marks that their author was *not a Kanuri by birth,* but that he had *acquired* this language as a foreigner.

Africa is still an unknown country to us in many respects. Its numerous languages are a wide field, the cultivation of which would be sure to reward the professional philologist with many interesting discoveries. Hitherto the Christian Missionaries have done by far the greater part of the work: may we not expect that linguists will join them in this enterprise? The African linguist has not only an excellent opportunity for enlarging the bounds of philological science, but he, at the same time, materially assists in preparing channels for the spread of that knowledge among the negroes which makes men "wise unto *salvation.*" The time is in God's hand; but He graciously places it within our reach, and partly under our control, by permitting us to co-operate with Him in realizing His eternal purposes of love. May we pray and labour for the coming of those blessed days, when all nations and tribes shall hear, in their own tongues, the wonderful works of God!

SIGISMUND WILHELM KOELLE.

GREAT CRESSINGHAM RECTORY, NORFOLK,
June 3, 1854.

CONTENTS.

CHAPTER I. *Ethnological Relationship of the Kanuri Language*

SECTION		PAGE
1-3.	Comparison of the Kanuri with Indo-European and Semitic Languages	1
4.	Arabicisms	7
5.	Negrotic Relation	8

CHAPTER II. *Sounds and Orthography.*

6.	Orthography	9
7.	Vowels	9
8.	Consonants	10
9.	Scheme of Letters required for the Kanuri .	12

CHAPTER III. *Euphonic Changes.*

10-12.	Change of Vowels	13
13-17.	Change of Consonants	14
18-20.	Change arising from the symphony of Vowels and Consonants	18

CHAPTER IV. *Etymology of Substantives.*

21-27.	Derivations of Substantives . . .	19
28.	Formation of the Plural. . . .	23
29.	Declension of Substantives	23
30.	Gender of Substantives	25

CHAPTER V. *Etymology of Pronouns.*

31.	Personal Pronouns	26
32.	Demonstrative Pronouns	27
33.	Interrogative Pronouns . . .	27
34-36.	Possessive Pronouns . . .	28
37.	Indefinite Pronouns	30

Chapter VI. *Etymology of Adjectives.*

SECTION		PAGE
38.	Adjectives derived by the suffix *wa* . .	31
39.	The same *wa* forming a sort of Participle or Gerund	32
40.	Adjectives in *ma*	33
41.	Adjectives in *mi*	35
42.	Adjectives in *ram*	35
43.	Adjectives in *ri*	36
44.	Inflection of Adjectives	37

Chapter VII. *Etymology of Numerals.*

45.	List of Cardinal Numbers . . .	38
46.	Ordinal Numbers	41
47.	Adverbial Numbers	42
48.	Indefinite Numerals	43

Chapter VIII. *Etymology of Verbs.*

I. Derivation of Verbs, §. 49-52.—

49.	Verbs derived from Substantives . . .	44
50.	Verbs derived from Adjectives . . .	44
51.	Verbs derived from other Verbs . . .	45
52	Impersonal Verbs	45

II. Fundamental Forms of the Verb, §. 53-61.—

54.	Radical Conjugation	46
55.	Relative Conjugation	46
56.	Reflective Conjugation	47
57.	Causative Conjugation	48
58-60.	Lists of Verbs forming a Causative Conjugation	48
61.	Compound Conjugations	52

III. The Tenses of Verbs, §. 62. 52

IV. Common or Subjective Inflection of Verbs, §. 63-86.—

64.	Origin of the terminations of Verbs in *ngin* .	54
65-66.	Inflection of Verbs in *ngin* . . .	55

SECTION		PAGE
67.	Lists of Verbs with the character *m, n, ṅ* .	58
68.	Peculiarities of *páṅgin*	60
69.	Verbs with *sẹ* and *su*	61
70.	Division of Verbs in *skin*	62
71-73.	Monosyllabic roots with the termination *skin* (*dískin*, §. 71, *táskin*, §. 72, *rúskin*, *núskin*, §. 73)	63
74.	Verbs which may be considered either Monosyllabic or Dissyllabic . . .	66
75-79.	Polysyllabic Verbs in *skin* whose initial is not *y*. (*ladẹ́skin*, *lifúskin*, §. 75, *gámbuskin*, *kárẹskin*, *pẹrtẹ́skin*, §.76, *kásẹskin*, *tsẹ́skin*, §.77, *bāfúskin*, *degáskin*, *gérẹskin*, §.78. *wárẹskin*, §.79. . .	68
80-86.	Verbs in *skin*, beginning with *y*. (*yískin*, *yẹ́skin*, §. 80. *yáskin*, §. 81. *yakkáraskin*, *yēsáskin*, *yirgáskin*, §. 83. *yargálẹskin*, *yākẹ́skin*, §. 84. *yētsẹ́skin*, *yífuskin*, §. 85. *yẹmbúluskin*, *yundúskin*, *yūrúskin*, *yúwūrẹskin*, §. 86) .	75

V. Moods of Verbs, §. 87-90.—

87.	Imperative Mood	81
88.	Negative Mood	84
89.	Conjunctional Mood	87
90.	Participial Mood	89

VI. Infinitive and Participles, §. 91-94—

91-92.	Infinitive	92
93-94.	Active and Passive Participles . . .	97

VII. Objective Inflection of Transitive Verbs, §. 95-111.—

95-101.	Verbs terminating in *ngin*	99
102-106.	Verbs in *skin* not beginning with *y* . .	121
107-111.	Verbs in *skin* beginning with *y* . . .	129

VIII. Defective Verbs, §. 112.

CHAPTER IX. *Etymology of Adverbs.*

113-114.	Original Adverbs, general and specific . .	141
115.	Converted Adverbs	142

SECTION		PAGE
116.	Deflected Adverbs	143
117.	Compound Adverbs	144

CHAPTER X. *Etymology of Postpositions*, §. 118.

CHAPTER. XI. *Etymology of Conjunctions.*

119.	Original Conjunctions	146
120.	Converted Conjunctions	147

CHAPTER XII. *Interjections*, §. 121.

CHAPTER XIII. *Propositions.*

122.	Simple Propositions	148
123-124.	Complex Propositions	150
125.	Means of connecting Propositions . . .	153

CHAPTER XIV. *Syntax of Substantives.*

126-128.	Proper names and titles . , ,	156
129.	Peculiar use of *dínīa, kąma, nā, sányā* .	160
130-131.	Use of the Nominative case . . .	161
132-141.	Use of the Genitive	162
142-149.	Use of the Dative	169
150.	Use of the Accusative	173
151.	Use of the Locative	174
152.	Use of the Temporal	175
153.	Use of the Instrumental	176
154.	Case-terminations separated from the nouns .	176
155.	Case-terminations affixed to verbs . . .	178

CHAPTER XV. *Syntax of Pronouns.*

156-162.	Personal Pronouns	180
163-176.	Demonstrative (and relative) pronouns . .	183
177.	Interrogative pronouns	193
178-186.	Possessive Pronouns	194
187-189.	Indefinite Pronouns	199
190-192.	Indefinite use of certain persons of the verb .	200
193.	Substitution for reflective and reciprocal pronouns	202

CONTENTS.

CHAPTER XVI. *Syntax of Adjectives.*

SECTION		PAGE
194-195.	Their connexion with substantives . .	203
196.	Their use as substantives	205
197-198.	Their want of gradation supplied . .	205
199.	Use of Adjectives in *wa*	207

CHAPTER XVII. *Syntax of Numerals.*

200-201.	Their position, connection with *kām* . .	209
202-204.	Their repetition and pleonasm . . .	210
205-207.	Use of *tílō*, *mágẹ*, *méogu* . . .	212
208.	Ordinal Numerals	215
209-210.	Indefinite Numerals	216
211.	Fractional Numerals	217

CHAPTER XVIII. *Syntax of Verbs.*

212.	The lack of a Passive Voice supplied . .	218
213-216.	The Government of Verbs	220
217.	Use of the Aorist	225
218-219.	Use of the Perfect	226
220-223.	Use of the Indefinite I.	228
224-228.	Use of the Indefinite II.	232
229.	Use of the Future	238
230.	The lack of Relative Tenses supplied . .	238
231-232.	Some Auxiliary Verbs employed to express Tenses	239
233.	The affirmative Indicative mood . . .	241
234-236.	The negative Indicative mood	241
237-241.	The Imperative mood	244
242-250.	The Conjunctional mood	246
251-253.	The Participial mood	252
254.	The lack of a Conditional mood supplied .	255
255.	The lack of a Subjunctive mood supplied . .	256
256.	The lack of an Optative mood supplied . .	257
257.	The Indefinite II. converted by following Tenses or Moods	258
258-261.	Use and omission of the Infinitive . . .	262

CONTENTS.

SECTION		PAGE
262.	The Supine	263
263.	The Present or Active Participle . . .	265
264.	The Past or Passive Participle . . .	266
265.	Use of the Objective Inflection . . .	266
266.	Want of a Copula	268
267.	Different modes of translating our verb "to be"	268
268.	Construction of *ŋgin* with the verbs of sense .	269
269.	Position of the subject and *ŋgin* in quotations	270
270.	The use of *tẹgérẹskin*	272
271.	The use of denominative verbs . . .	272
	CHAPTER XIX. *Certain Suffixes.*	
272-279.	The interrogative *ba, gẹnya* . . .	273
280-281.	The predicative *go*	277
282-286.	The emphatic *ma, diyē, digē, yē, dē* . .	278
	CHAPTER XX. *Syntax of Adverbs.*	
287-288.	Deflected Adverbs	282
289.	Specific Adverbs	283
290.	*lintá, lintárō*	285
291.	Interrogative Adverbs	286
292-295.	The Negative Adverbs *bágō, ganí, átẹ* . .	286
296.	*dúgō*	289
297.	*gadi, gei*	292
298.	*ńgo*	292
299.	*ŋgúburō*	293
300-301.	*sō, yāye*	294
302-303.	Substantives and Verbs used instead of Adverbs,	295
304.	The emphatic Adverb *nda* . . .	297
	CHAPTER XXI. *Syntax of Postpositions.*	
305.	Affinity between Postpositions and Case-terminations	298
306.	The Postpositions, *gadi, lan, naŋga* . .	298
307.	Grammatical forms used instead of Postpositions,	301
308.	Substantives used instead of Postpositions .	302

CONTENTS.

Chapter XXII. *Syntax of Conjunctions.*

SECTION		PAGE
309-314.	Correlative Conjunctions *wa—wa, n—n* .	304
315.	*ō—ō*	307
316.	*rā—rā, yē—yē, yen—yen* . . .	307
317.	*sō—sō*	308
318-322.	*tšā—kwōya, tšā—tšā, tšā kwōya—kōa* . .	308
423.	*gẹnya*	310
324.	*'tẹ*	311
325.	*ya*	311
326.	*yāye*	312
327.	*átẹ*	312
328.	*átẹmā, átẹmárō, átẹmān* . . .	313
329.	*átẹyāye, átẹyaérō*	313
330.	*rā*	314
331-332.	Conjunctions avoided and omitted . . .	314

Chapter XXIII. *Figures of Speech.*

333.	Ellipsis	317
334.	Absolutism and Pleonasm	319
335.	Apposition	322
336.	Collectives	323
337.	Abstractum pro Concreto . . .	324
338.	Anakoluthon	324
339.	Hendiadyoin	324
340.	Synecdoche	325
341.	Nomina Conjugata	325

CORRIGENDA.

PAGE.	LINE.	
2	18	read *kąnęm* for *kánęm*.
14	11	. . *ę* for *é*.
16	6	. . *bęlấfī* for *bèlấfī*.
16	23	. . *raṅ* for *ran*.
16	29	. . *námgin* for *mámgin*.
18	17	. . *abǫ́a* for *ą̱bǫ́a*.
28	4	. . *ńda* for *ndấ*.
28	last	. . *nęm*, "house," for *nęm*, "horse."
29	last	. . *kấgęntsa* for *kấgęntša*.
30	10	. . *sőbāndőyē* for *sőbānődyē*.
41	27	. . ר for ד.
44	14	. . *nemę́ṅgin* for *neḿṅgin*.
47	26	. . *tętáskin* for *tę́táskin*.
48	15	. . *second* for *third*.
48	17	. . *But as it is yet possible* for *But though it is still possible*.
51	4	. . } and in some other similar places, read
52	19, 24	. . } *any thing* for *something*.
56	13	. . *wű́tsā* for *wű́tsá*.
61	3	. . *pấṅgeiyē* for *pấṅgęiyē*.
64	14	. . *yekkę́liskin* or *yękkę́liskin* for *yēkę́liskin* or *yękę́liskin*.
68	6	. . *nấtuwī* for *nấtuwí*.
68	15	. . *gấgęmin* for *gấgęmín*.
69	6	. . *láduwī* for *lấduwī*.
71	2	. . *tšigấrę̱skō* for *tšigárę̱skō*.
71	10	. . *kibę́rtō* for *kibę́rt*.
71	11	. . *kibę́rtē* for *kibę́rtō*.
72	last	. . add after *kądiō*, and *ǩąššō*.
73	11	. . *gḗrę̱skin* for *gḗreskín*.
73	21	. . *karfấfē* for *karfáfē*.

CORRIGENDA.

PAGE.	LINE.		
73	28	read	*kárgā* for *kạrgō*.
77	9	. .	*kirgáskō* for *kírgáskō*.
80	22	. .	*yukkúruskin* and *yukkúruskin* for *yukúruskin* and *yukúruskin*.
81	1, &c.	. .	*yukkúruskin*, &c. for *yukúruskin*, &c.
81	19, &c.	. .	*lḗnḛ́*, &c. for *lēnḛ́*, &c.
85	27	. .	*sḛ́ntsāní* for *sẹntsāní*.
104	2	. .	*mắngin* for *māṅgin*.
107	last	. .	*móleṅgḛ̄da* for *mólḛ́ṅgḛ̄da*.
108	3	. .	*mádeskam* for *mádẹska*.
108	13	. .	*kálāgeskḛ̄da* for *álāgeskḛ̄da*.
124	25	. .	*šídū* for *šídẹm*.
134	22	. .	*šešḛ́sō* for *šesḛ́sō*.
140	7	add	"or *arḛ́*" after *árẹ*.
154	5	read	*lēgasgạ́nyā* for *lēgasgẹ́nyā*.
157	26	. .	*Kẹ́lū* for *Kẹ́lū*.
161	10	add	201. after §.
170	19	read	*kálaktši* for *kalátš*.
170	24	. .	*bōgẹdánya* for *bōgẹdánya*
183	10	. .	*búrgōa* for =*úrgōa*.
187	1	. .	*andírō* for *ándírō*.
199	20	. .	*tsáteiya* for *tsátēiya*.
244	19	. .	*pẹ́rẹmnḛ́* for *pẹ́rẹmmḛ́*.
247	3	. .	*yākḛ́* for *yákkḛ́*.
256	16	. .	*bắgōba* for *bắgṓbā*.
271	31	. .	*bóbōntaskē* for *bólōntaskē*.

BAYERISCHE
STAATS-
BIBLIOTHEK
MUENCHEN

CHAPTER I.

ETHNOLOGICAL RELATIONSHIP OF THE KANURI LANGUAGE.

§. 1. It has often been observed that the Negro race is not a genuine branch of the human family, and that they occupy a kind of intermediate position between irrational animals and rational man. This view is not only opposed to the Bible, which speaks of the Negroes as men, but also to the results of an impartial examination of, and a closer acquaintance with, the Negro race itself. The genuine humanity of the Negroes can be proved in a variety of ways; and one of them is the *philological*. We confidently invite every man who can see in language the expression and counterpart of the mind to an examination of the Bornu grammar, and ask whether the richness of its inflection, the precision in the use of its forms, and its whole vital organism, is not an incontestible demonstration that the mind of a people, which daily weaves for its appearance so fitting and so artful a garb, must be allowed to claim fraternity with ours. And it can by no means be said of the Bornu nation, what, *e. g.*, is true respecting the Phula, that they are not a genuine Negro tribe: on the contrary, the characteristic Negro features are stronger in the Bornuese than in some of the other Negro tribes.

§. 2. The true humanity of the Negroes can not only be inferred from the inflectional development and the whole grammatical structure of the Bornu language, but also from *particular expressions and phrases* which it has in common with European languages; and which show that Negroes receive

15

the same impressions of things, and view them in the same light, as Europeans. The following are instances of such expressions—

múskō yískin, "ich gebe die hand" = "I shake hands."
nę́ŋgạlī tsúrī, "die Regenzeit ist eingefallen" = "the rainy season is come."
wu kā́mmō tšíre yískin, "I give a man his right."
kām nóŋgurō yākę́skin, "I put somebody to shame."
tę́gam yískin, "I give the breast," *i. e.* "I suckle."
kā́mmō múskō ganāgę́skin, "I lay hands on somebody."
ágō díbī kā́mmō pę́lēgę́skin, "ich erzeige einem Böses" = "I inflict evil on somebody."
kẹmár táskin, "I take courage."
múskō kāmbḗwa, "having a free hand, liberal;" from *kā́mbē*, "free, not a slave;" comp. "liberate, liberal."
kām súlweirō táskin, "I take one for lazy."
tsúrō kā́bū arásgiben lḗŋgin, "I shall go within six days."
káŋẹm kām gṓtšin, "Schlaf übernimmt einen" = "sleep overcomes one."
kā́ŋgē kām tsę́tei, "fever seizes one."
yambúskin, "I bear," said of a tree and a woman.
kạ́lā kā́mbē gṓŋigin, "einem den Kopf halten," *i. e.* "to spoil one by always taking his part."

§. 3. Besides the affinity in grammatical forms, and the coincidence in certain expressions, the Bornu language is also connected with Indo-European and Semitic languages by a considerable number of *roots*. This *radical affinity* is so extensive, that it cannot be considered as merely accidental. Its cause can only be twofold: it is either owing to the sameness with which impressions are received from the external world, and with which these impressions are expressed again; or there must be a genealogical connexion between the cognate roots of African, Asiatic, and European languages. In both cases it argues for the true humanity of the Negro race. If we turn to the Bible, the only authentic account of the original

history of mankind, and there read of a primitive universal language (וַיְהִי כָל־הָאָרֶץ שָׂפָה אֶחָת וּדְבָרִים אֲחָדִים), and a consequent sudden and miraculous "confusion of tongues" (בָּלַל יְהוָה שִׂפַת כָּל־הָאָרֶץ), it appears natural to account for the radical affinity in a genealogical way. But perhaps neither the genealogical nor the psychological way, taken separately, sufficiently accounts for the whole extent of the radical affinity; and the relation between the human mind and language will lead us to a combination of both of them.

We now give a list of Bornu roots which are evidently cognate with either Indo-European or Semitic roots, or with both.

ába, father; C. אַבָּא: H. אָב; A. ابُو; S. पितृ; to which Bopp remarks, puto, a. r. पा, nutrire, (cf. *bú-skin*, "I eat"). G. πατὴρ, L. pater, G. Vater, E. father.

áfi, which, what. The *f* of this root has become *m* in the Semitic, and either *p* or *k* in the Indo-European languages. Hence we may here compare H. מָה; A. مَا; S. कः; L. quis; Gr. πῶς, πόσος, G. was, wer, wo; E. again aspirated, who, what.

ām, people; H. עָם; A. عَامَّة.

áte and *'te*, this; H. זֶה; A. ذَا; S. तत्; Gr. τίς, τὸ; G. der, dieser; E. the, this.

bul, white; H. בַּר; A. بَرّ; S. भूर्; L. purus, verus, albus, G. bar, wahr; Sax. fullian = to whiten; E. fuller, pale, pure.

bú-skin, I eat; *kómbū*, food; S. पा, servare, sustentare; Gr. βόω, βόσκω; L. pa-bulum; G. füttern, Futter; E. feed, food.

dẹ́rī-ŋgin, I turn round; H. דּוּר, דָּהַר, דָּרַר; A. دَارَ.

dínīa, world; A. دنيا.

dí-skin, E. I do; G. ich thue.

dur, tribe, family; H. דּוֹר, age, generation; דּוֹר circle, as of society; A. دهر, time, age.

fári, top; S. परः summus, परम्, उपरि; Gr. *ὑπὲρ, πρὶν*; L. primus, prior, super; G. fern; E. far.

fár-ŋgin, I pass over, cross; H. עָבַר; A. عَبَرَ; S. पार, a. r. पॄ, transjivere; Gr. *περαίνω, πέραν, πόρος*; L. per; G. fahren; E. fare.

gáru, city-wall; H. קִיר.

gā-gęskin and *gá-skin*, I enter; S. गा; Goth. gagga; G. eingehen; E. go in.

gár-ŋgin, I join closely; H. קָרָה, to meet; A. قَرَا, collegit, congessit.

gúl-ŋgin, I tell; L. कुर्, कुरा, word; Punjabi गल word; Gr. *ἀγγέλλω* (=*ἀνα-γέλλω*), *καλέω*; L. garrire; Old G. gellan = tinnire; G. girren; E. call.

kal and *kálma*, a good-for-nothing fellow; H. קַל, light, קָלוֹן. contempt, shame.

kálū, leaf; H. עָלָה, id.

kām, man (name of the species); A. قَوْم tribe, people, جِنْس, man; S. जन: Gr. *γένος*; L. genus, generare, homo.

kátī, filth; G. Koth.

kārą́n-gin, I approach; H. קָרָה, to meet; A. قرا, collegit.

keárī, old man; S. जरत्; Gr. *γέρων*; G. greis; E. grey.

kęlę, a pit for watering cattle; H. כֵּרָה, cistern, pit; A. قَرْو, id.

kęlī-ŋgin, I fold up, roll together; H. חוּל, twist, whirl; A. حَالَ, be turned.

kęrē-ŋgin, I choose; S. कॄ; L. cernere; G. küren, Willkür, Kur-fürst.

kęrī, mountain; H. הַר; A. هور; S. गिरि; Gr. *ὄρος*, Bopp: fortasse e *γόρος*; Slav. gora.

kímel, beer, fermented liquor; H. חֶמֶר; A. خَمْرَةٌ.

kolǿ-gęskin, I lock; H. כָּלָא, to shut up, כֶּלֶא, prison; A. كَلَاءٌ, custodia; Gr. *κλείω, κλείς*; L. claudo, clavis.

kóro. ass; S. खर; Per. خر.

kŕíge, war; S. कृ, offendere, occidere; G. Krieg.

kul, cavity; G. hohl, Höhle; E. hollow.

kórkor and *kúrī*, circle, orb; *kórkor-ŋgin*, I turn round in a circle; H. כְּכַר for כִּרְכַּר, circle, כָּרַר, גָּרַר; A. كَرْكَرَ, convertit molam; كَرَّ, recurrit.

lā (usually "*lan*," *i.e. lā* with the locative termination), on, upon; compare also *ka-lá*, head, in the Semitic languages, by way of transposition: H. עַל, on, up, עָלָה, ascend; A. عال.

lé-ŋgin, I go; S. इल्, ire, jacere; Gr. ἐλάω; G. eilen Fr. aller.

lógō, petition; H. לָעַג, to stammer; A. لَغَا, elocutus est; S. लोक् loqui, लोच्, रुच्, rogo; L. rogo; E. interrogate.

mbé-tši, is, an impersonal verb, of which *tši* is the termination 3d. per. sing., *m* a prosthetic consonant, and *bē* the root; Chal. הֲוָא; H. הָיָה for הָוָה; S. भू; φύω; L. fui, fu-turis; G. bi-n; E. be; Hindust. ہونا.

nā, place; H. נָאָה, seat, habitation; comp. *nám-gin*, I sit down; H. נָאָה and נָוָה, to sit, dwell (נָוָה).

ńdā, *ad.* here, there, *conj*, then. The *n* being prosthetic, we have here again the wide-spread demonstrative root, as in Eng. there, then; G. da; cf. "J. Grimm's Deutsche Gramm." Vol. iii. p. 176.

nemę́, saying; *nemę́-ŋgin*, I say; H. נְאֻם, נָאַם; A. نَامَ.

nę́m-gin, I am silent, quiet; *ká-nęm*, sleep; H. נוּם, נוּמָה; A. نَامَ, نُوم.

nó-ŋgin, I know; S. ज्ञा; Gr. γι-γνώ-σκω, νοέω, νοῦς; L. nósco, gnarus; E. know, notorious.

nú-skin, I die; S. नश्, mori; Gr. νόσος, νέκυς; L. nex, necare; Hib. nas, death; Goth. nau-s, dead.

ŋgál-ŋgin, I measure; H. כּוּל; A. كَالَ.

ŋgáfō, back; H. גַּב; A. جَبَبٌ, sectio gibbi camelini.

ŋgúrgulē, throat; S. गल, गॄ, deglutire; L. gula, collum; G. Kehle, Gurgel; E. gorge, gullet, gargle.

pád-gęskin, I wander, am lost, die; H. אָבַד, to stray, perish; A. أَبَدَ; S. पद् and पथ्; Gr. *πούς, ποδ-ὸς*; L. pes, pedis; G. Fuss, Pfad; E. foot, path.

patsár-ŋgin, I interpret; H. פָּתַר.

pē, cow, cattle; S. पा, sustentare, comp. *bú-skin*, I eat; Gr. *βοῦς, βοὸς*, which Bopp derives from गौ, cow; L. bos; Isl. fé; G. Vieh.

pḗr-ŋgin, I spread; S. स्पृश्, or, perhaps, पॄ, implere; Gr. *πλήρω*; L. spargo; G. breiten spreizen; E. spread, broad.

pḗrō, girl; S. पुत्र; Gr. *παῖς, πόϊρ*; L. puer; E. boy.

rak, straight; S. रक्ष् servare, राज् regere; Gr. *ἀρκέω*, L. rego, rectus; G. recht, richten; E. right.

rarā́-ŋgin, I revile, curse; *rú-ŋgin*, I despise; H. אָרַר, to curse; A. هَرَّ, abhorruit.

rō, life, soul; H. רוּחַ; A. رِيح.

rú-skin, I see; H. רָאָה; A. رَأَي.

sámma, all; *tsám-gin*, I collect; S. सम्; Gr. *σύν*; L. cum, summa; G. sammt, sammeln; E. sum.

sáŋ-gin (*ši sák-tšin*) I strain; H. זָקַק, id.; A. زُقّ, wine newly strained; S. सिच्, humectare, emittere; Gr. *σακκέω*; L. sacco; G. seihen, seigen.

súnī, shepherd; S. सानु, planities in vertice montis; G. Senne, which is only applied to shepherds of the high mountains.

ši, he, she, it; H. זֶה; A. ذا; S. सः; L. is; G. sie; E. he, she.

šír-ŋgin, I tear, split; S. शॄ, dirumpere; कॄ, findere; Gr. *κείρω*; G. scheeren, Scheere, Schaar; E. share, short.

tamó-ŋgin, I finish; H. תָּמַם; A. تَمَّ.

tár-ŋgin, I strew; S. स्तृ, sternere; L. sterno; G. Stroh, streuen; E. straw, strew.

tár-ngin, I dry; S. तृष् ; Gr. *τέρσομαι*; L. torreo; G trocken, Durst; E. dry, drought, thirst.

tólī, height, top; S. तुल् ; Gr. *τλάω*; Goth. thula; L. tollo; G. Dulden, Ziel; E. tall.

tsán-gin (*ši tsák-tšin*), I cover; S. स्वच् ; L. tego; G. decken, Dach; E. protect.

tsúm-gin, I fast; H. צוּם; A. صَامَ.

woladí, servant, as opposed to slave; H. יֶלֶד, child; A. وَلِيدٌ, natus *and* servus.

wúra, great; *wurá-ngin*, I grow up; S. भूरि and पुरु, multus; Gr. *πολὺς*; L. multus, plus; Hib. ur, very; G. viel: E. more.

yíl-ngin, I shout, hollow; *yír-ngin*, I cry, wail; Gr, *ὀλολύζω*; L. ululo; G. gellen; E. yell.

yim-búlu-skin (*bulu* being the root), I fill; S. पॄ, पॄ, पूल् ; Gr. *πίμ-πλη-μι* ; L. pleo, plenus; G. füllen, voll; E. full, fill.

§. 4. From the roots just enumerated a number of others have to be kept quite distinct, although they are common to the Kanuri and the Arabic. These are words which originally formed no part of the Kanuri language, but were adopted at the introduction of Muhammadanism, and through intercourse with Arabic-speaking people. A great proportion of them are therefore religious terms. But they are now so thoroughly naturalized, that the Bornuese use them as freely as if they had always been part of their own language; and even change and inflect them like all the other words, generally unconscious of their Arabic origin. We here subjoin a list of such *Arabicisms in Kanuri*.

ádim, eunuch; A. خَادِمٌ.

átší, s. a pilgrim; A. حَاجِي.

álla, s. God; A. عَزَّاوَ اللهُ.

áram, s. what is prohibited A. حَرَمٌ.

árgalam, s. pen; A. قَلَمٌ.

dinár, *s.* gold ; A. دِينَارٌ.

káfar, *s.* grave, cemetery ; A. قَبْرٌ.

karǻ-ngin, I read ; A. قَرَأَ.

káfiri, *s.* infidel ; A. كَافِرٌ.

lárdę, *s.* the earth ; A. أَرْضٌ.

málaka, *s.* angel ; A. مَلَاكٌ.

míā, hundred ; A. مِيَةٌ.

nábī, *s.* prophet ; A. نَبِيٌّ.

rátal, *s.* pound ; A. رَطْلٌ.

sádāga, *s.* alms ; A. صَدَقَةٌ.

sála, *s* prayer ; A. صَلَاةٌ.

salám, *s.* peace ; A. سَلَامٌ.

sālí-ngin, I pray ; A. صَلَّى.

tsánna, *s.* heaven ; A. جَنَّةٌ.

§. 5. Here, also, would be the place for characterizing the relation of the Kanuri to other African languages ; but as these are still so partially and so imperfectly known, we had better refer the reader to the "Polyglotta Africana," which facilitates a comparison on a limited scale.

CHAPTER II.

SOUNDS AND ORTHOGRAPHY.

§. 6. The orthography used in this Grammar follows the system proposed by Professor Lepsius of Berlin, which we found best adapted to the wants of Missionaries and Linguists who have to reduce unwritten languages, because it is based on sound physiological and phonetic principles, consistent in the selection of the signs it contains, and easily admits of an addition of new signs where occasion may require them.

§. 7. The Bornu language, in common with all other languages, has the three radical or fundamental vowels *i*, *a*, *u*, respectively answering to the three organs of speech by which the articulation of consonants is chiefly effected, viz. larnyx, tongue, and lip. But in the transition from one of these chief vowels to the other, the language presents to us several medial sounds which likewise require distinct signs. Of these medial vowels, three lie between *a* and *i*, viz. *ẹ*, *e̲*, *e*; and three between *a* and *u*, viz. *ạ*, *o̲*, *o*.

The sound of *ẹ*, which isalso found in other African languages, is a deep pectoral sound, which is produced when we pronounce the *i* of "girl" or "fir" as deep in the chest as we possibly can. In many cases, if not in all, this *ẹ* has arisen in Bornu from *i*, just as the corresponding sound did in English. It is therefore often changed back into *i*, if required by the law of euphony; and sometimes becomes *u*, which is likewise pronounced deep in the throat. To the ear the sound *ẹ* appears much nearer *e* than *i*, and therefore its sign is a modification of *e*.

Another deep pectoral sound is *ạ*. It is closely allied to *ẹ*, and is produced by uttering a short *a* as deep in the chest as we possibly can. Sometimes these two sounds approach each other so nearly that one feels at a loss whether to write

ę or *ą*. But *ą* frequently comes very near the common *a*, which is never the case with *ę*. In short, we may say *ę* is a deep pectoral *e* or *i*, and *ą* a deep pectoral *a*. These two sounds might also be considered as the indefinite fundamental vowel, lying at the base of all the other vowels; and it is to remind us of this that we subscribe to *e* and *a* the little ring by which Professor Lepsius represents the imperfect original vowel.

Neither can the line of demarcation between *e* and *ę* be so distinctly drawn. The first is sounded as in "pen," and the second as *a* in "hat," or *ä* in the German "Väter." But in the flow of language they often approach each other very closely, and sometimes one may even hear them used promiscuously.

A similar relation, as between *e* and *ę*, is sustained by *o* and *ǫ*. The former is the *o* of "bone," and the latter the *a* of "water" or "salt." It is sometimes difficult to decide whether *ǫ* or *oa* is pronounced.

The fundamental vowels *i*, *a*, *u*, are sounded as in German; and it may here be remarked, that the first of them is often resolved into *y*, and the last into *w*; and also, that when, after the common rules of grammar, *i* ought to be followed by *y*, and *u* by *w*, the letters *y* and *w* are generally omitted.

Diphthongs have for their final sound either *i* or *u*, and the following are those used: *ai*, *ei*, *oi*, *ui*; *au*, *ǫu*. When they receive the accent (′), it is always placed on the last of the two vowels, as in Greek, *e. g. meírō*.

§. 8. Of the *Consonants*, those called *Liquids* are next in order to the vowels, having in common with them, that the voice is the material element of their sound. They are, *m*, *n*, *ṅ* (=*ng* in "king"), *l*, and *r*. Assigning them severally to the organs of speech, *m* shows its labial character by combining with *b*; *n* its lingual character by combining with *d*; whereas *ṅ*, *l*, and *r*, can come into immediate contact with the gutturals *k* and *g*. In Bornu, the strong, vowel-like quality of the liquids (cf. §. 18 of "Organism der Sprache," von K. F. Becker) shows itself

especially by the capability of *ṅ*, *n*, *m*, being prefixed respectively to *g*, *d*, *b*, thus forming a sort of syllable by themselves, and even assuming the accent of the word, *e.g.* *ńgō*, *ńgąla*, *ńda*, *mbétši*, and by their frequent employment in terminating words, a position which the language predominantly assigns to vowels, and, only in a few peculiar cases, also *k*, *g*, and *t*.

As the voice is the material element of the Vowels and Liquids, so the breath is the material element of the *Spirants* and *Mutes* (*vid.* Becker's Organism, §. 17.). The difference between the Spirants and the Mutes is this, that, in uttering the Mutes, the breath is first stopped by entirely shutting the channel of the mouth, and then suddenly suffered to break forth with vehemence (whence they are also called *eruptive* or *explosive*); whereas, in uttering the Spirants, the breath is not interrupted, but only pressed or impeded, by narrowing the channel of the mouth, whence they are called by Prof. Lepsius "*fricantes*," or "*fricativæ*." The greater or less force with which the breath is suffered to break forth constitutes the difference between *sharp* and *flat Mutes*. The Guttural Mutes are: *k*, sharp, as in "key;" *g*, flat, as in "go." The Lingual Mutes are: *t*, sharp, as in "tool;" *d*, flat, as in "do." The Labial Mutes are: *p*, sharp, as in "pain;" *b*, flat, as in "be." It must be remarked, however, that in Bornu the flats and sharps of the Guttural and Labial Mutes are not kept so distinct as in English, but are suffered to approach each other closely, or even to be sometimes interchanged, as in German.

Of the *Spirants*, or "*fricantes*," *h* is not influenced by any one articulating organ more than by another, and therefore might take its place in any of the local classes. It is always sounded as in "hothouse." To the *Guttural class* belongs *y*, sounded as in "yes:" to the *Lingual class*, *s*, sounded as in "see;" *z*, as in "zeal;" *š* as *sh* in "show:" and to the *Labial class* belong *f* and *w*. The last of these has the sound as in "world;" and the first as in "father." It appears, however, that the Bornu language does not possess so firm and solid an

f as we do, but one more like that of the Hebrew language; for words which in one district are pronounced with *b* or *p*, are pronounced with *f* in another; yea, one and the same individual may be found promiscuously to interchange *f* and *b* or *p*, not to mention the *regular* change of *f* into *p*, according to §. 15. It would therefore not be amiss, if, in Bornu, we would write *bh* or *ph* (*b̓* or *p̓*), instead of *f*.

The Kanuri language has three *compound Consonants* which are analogous to the diphthongs among vowels, and therefore might be called *Consonantal Diphthongs*. The component elements are, first, a Lingual Mute, and then a Lingual Spirant, as, *dz*, *ts*, *tš*. The first of these three compound Consonants is used sparingly, and then it may be interchanged promiscuously with the simple *z*. It would bear the same relation to *dž* (the sound of *j* in "join") as *ts* does to *tš*, but the language does not seem to have developed *dž*, as distinguished from *tš*. The compounds *ts* and *tš* are of frequent occurrence. The former answers to the German *z* in "Zeit," and the latter to the common pronunciation of *ch* in "church." It has been contested among Englishmen themselves whether the *ch* in "church" is a simple palatal sound, or whether it is a compound. Perhaps the decision is not quite so easy. In Kanuri, also, *tš* has sometimes arisen from a palatal *k* or *g* (*ḱ*, *ǵ*); but that it is really a *compound* sound is evident from the circumstance, that the same law which changes *s* into *š*, changes *ts* into *tš* (cf. §. 18.).

§. 9. The signs required for writing the Kanuri language may therefore be represented by the following scheme—

	GUTTURAL.	LINGUAL.	LABIAL.
Fundamental Vowels,	*i.*	*a.*	*u.*
Subordinate Vowels .	*e̤*, *e*, *e̲*.	*a̤*, *o̲*, *o*.	
Liquids	*ṅ.*	*l*, *n*, *r*.	*m.*
Mutes { Sharp . . .	*k.*	*t.*	*p.*
Mutes { Flat . . .	*g.*	*d.*	*b.*
Spirants	*y*, *h.*	*s*, *z*, *š*.	*w*, *f*.

The Compound Sounds of the Kanuri language are the following—

1. Vowel Diphthongs: *ai, ei, oi, ui; au, ọu.*

2. Consonantal Diphthongs: *dz, ts, tš.*

The accented syllable is indicated by the acute accent, *e.g. ába, kámū.*

Long vowels are marked, as usually, by (¯) *e.g. ā*; all vowels without this sign are short.

Nasalization is indicated by a circumflex (˜) *e.g. míã̄.*

CHAPTER III.

EUPHONIC CHANGES.

§. 10. These are most conveniently considered under the following three heads, viz. as referring either to the vocalism, or consonantism, or the organic combination of both.

I. CHANGES IN THE SYMPHONY OF VOWELS.

§. 11. When the *contact of vowels is immediate*, the changes consist either in the *contraction* or *ejection* of vowels. The former takes place when two *a*'s meet; *e.g.*

nām wurábērō, "to the place of the great people," for *nā ām*, &c.

kóāṇ́mmō létsẹnātẹ, "the man who went southward," for *kóā āṇ́mmo*, &c.

átẹmágo, "this is something," for *átẹmā ágō.*

The *ejection of vowels* can be either by *apocope* or *aphæresis.*

Instances of *apocope:*

ẹ ejected: *mána lāg' átẹ*, "this wicked word."

u ejected: *fug' ámberō*, "before the people."

ẹ ejected: *kal' afi dískin*? "what shall I do then?"

wot' ámmō pẹ́lēgẹmmí, "do not show it to the people."

Instances of *aphæresis:*

sádaga 'šámbē, "alms of Asham."

kóā 'ba 'tárītsa, "the man, Father Ataritsa," for *kóā ába Atárītsa.*

§. 12. Even *when the contact of vowels is not immediate* they influence each other; *e.g.*

a sometimes becomes *o* when followed by *o*: *máskin*, "I take," has in the infinitive *mógō* for *mágō*; and in the Aorist, *kímoskō*, *kímāgẹm*, *kímogō*, *kímagē*, *kímagū*, *kẹ́mogō.*

ẹ́ has a tendency to become *i* before *e*: *pẹ́rtsẹ*, "his horse," nom. *pẹ́rtsiyē*, gen. *pẹ́rtsibē*; *nẹm abā́ntsibē*, "his father's house," for *abā́ntsẹbē*; *tsúrō bundẹgíberō*, "into the gun," from *búndẹgẹ*, "gun."

ẹ becomes *u* before *o*: *abā́ntsurō*, "to his father," from *abā́ntsẹ*; *tatoā́turō*, "to the children," from *tatoā́tẹ*; *kōganawā́ntsusō*, "all his soldiers," from *kōganawā́ntsẹ*; *nẹmtálagātú kwōya*, "if it is poverty," from *tálagātẹ́*; *kúlītu rṓntsẹ*, "this insect's life," from *kúlītẹ.*

ẹ becomes *u* or even *o* before *u*: *létsu*, *rúntsẹn náptšī*, "he goes and sits down by himself;" *kúrrū*, "sight," for *kẹ́rrū*; *kúllugō*, "exit," for *kẹ́llugō*; *kuntsúrō*, "fall," for *kẹntsúrō*; *kómbū*, "food," for *kẹ́nbū.*

i sometimes becomes *ẹ* before *i*: *tigẹ́nyin*, "in my skin," from *tígi*; *dískin*, "I do," has in the relative conjugation *yẹgdẹ́skin.*

II. CHANGES IN THE SYMPHONY OF CONSONANTS.

§ 13. The object of these changes is always to prevent the meeting of two incompatible consonants. This object is effected in a fourfold way; viz. either by changing one of the incompatible consonants into the other, or by merely adjusting it to the other, or even by dropping one altogether, or by inserting a vowel between the incompatible

consonants. These four cases have now to be illustrated by examples.

1. *Assimilation, or rather Identification of Consonants.*

§ 14. It will be observed, that the letters transformed into others are only *n, r, w;* for the few cases where *d* and *t* are assimilated are peculiar, and restricted to some specific adverbs. In producing the examples, we first take those cases in which the preceding, and, secondly, those in which the following, of two meeting consonants exercise the assimilating influence.

g changes a following *r* into *g*: *súntoggō* for *súntogrō*, "to a broom."

k a following *r* into *k*: *rákkō*, for *rákrō*, "right;" *tsákkō* for *tsákrō*, "exactly."

l a following *n* and *r* into *l*: *álli*, for *álni*, "my manner;" *áṅgallẹm*, for *áṅgalnẹm*, "thy sense;" *tsánei búllin*, for *búlnyin*, (or *búlńin*), "with white cloths;" *tsállẹmin*, for *tsálnẹmin*, "thou cuttest;" *dándallō*, for *dándalrō*, "to the mosque."

m a following *r* and *w* into *m*; *nẹ́mmō*, for *nẹ́mrō*, "to the house;" *kámmō*, "to a man;" *šyúa meíramma* for *meíramwa*, "he and the princess;" *málamma*, for *málamwa*, "priests;" *agōnẹ́mmā kwōya*, "if thou hast any thing."

s changes a preceding *d* into *s* in the word *tsẹ́bẹssō*, for *tsẹ́bẹdsō*, "all day long."

n a preceding *t* into *n*; as, *nẹ́m tsẹ́lam pẹ́nnyin*, for *pẹ́tnyin*, "in a very black house;" *kálugū kalí tarẹ́nnyin*, for *tarẹ́tnyin*, "in a very blue shirt."

l a preceding *r* into *l*: *al' lénye*, for *ar'*, "come, let us go."

r sometimes a preceding *n* into *r*: *ṅkílar rā tsẹ́din*, for *ṅkílan*, "by water or by land;" *áfi nánīer rágẹm*? for *nánīen*, "what dost thou want of me?"

2. *Permutation or Adjustment of Consonants.*

§. 15. This takes place not only when consonants are in

immediate contact, but also sometimes when they are *separated by vowels.*

The permuting letters in immediate contact are, *b*, *g*, *m*, *n*, *ṅ*, *t*; and the permuted letters are, *g*, *k*, *m*, *n*, *ṅ*. Besides this, it must be remembered that all consonants permute an *f* following into *p*; *e.g. áfī*? "which?" *bèláfī*? "which town?" but *yímpī*? "which day?" *pę́rpī*? "which horse?" *dálpī*? "which ram?"

M changes a following *k* into *n*: *kámū*, "woman," but *nęmnámū*, "womanhood;" *kúrugū*, "long," but *nęmnúrugū*, "length;" *kę́ntšī* "slave," *nęmmę́ntšī*, "slavery;" *kúra*, "great," *nęmwúra*, "greatness."

ṅ changes a following *k* into *g*: *kíruskō*, "I saw," but *ńgā ṅgíruskō*, "I saw thee."

The letters *b*, *g*, *n*, *t*, adapt to themselves an immediately preceding *g*, *k*, *m*, *n*, *ṅ*, in the following manner—

b sometimes permutes a preceding *n* into *m*: *pátom*, "at home;" *pátom bágō*, "not at home:" *wóltin*, "it returns;" *wóltim bágō*, "it will never return."

g sometimes *n* into *ṅ*: *šímlaṅ ganí*, "not on the eye;" *būyéṅ gonō*, "he said, We will eat it."

n sometimes *g* and *k* into *ṅ*: *kę́dęṅ nę́mtsę*, "he keeps silence;" *patáṅni*, "my gruel;" *sútonṅí*, "my broom," from *kę́dęg*, *pátag*, *sútog*; *ráṅni*, "my due," from *rak*. But when the *n* has thus done its work, it is generally dropped in all those cases where it is immediately followed by another consonant; as, *súntoṅtsę*, "his broom," for *súntoṅntsę*; *rán di*, "mid-day," for *rán ndí*.

ts and *tš*, in certain verbs, *m* into *p*: *mámgin*, "I sit," but *náptšin* and *náptsei*.

ts and *tš*, in certain verbs, *n* into *t*: *mángin*, "I draw tight," but *máttšin*, *máttsei*.

ts and *tš*, in certain verbs, *ṅ* into *k*: *kálaṅgin* "I turn," but *kálaktšin*, *kálaktsei*.

The cases of consonantal permutation *without immediate contact* are restricted to the inflection of verbs.

Verbs beginning with *b* always change the aorist prefix *ki* into *gi*, as *gibáskō* for *kibáskō*.

The personal and temporal prefixes of verbs in *skin*, viz. *tsẹ*, *tsa*, *tši*, *ki*, by virtue of their initial consonant, permute the initial *k* and *p* of verbal roots respectively into *g* and *b*; as, *tsẹgášin*, *tsagášin*, *kigásō tšigásō*, from *káseskin*, "I run;" *tsẹbḗrtin*, *tsabḗrtin*, *kibḗrtō*, *tšibḗrtō*, from *pẹrtḗskin*, "I pluck."

3. *Ejection of Consonants.*

§. 16. This only happens, when, either by grammatical inflection, or by the common syntax of words, three consonants would meet, without an intervening vowel. The consonant ejected is always the middle one. That middle position can be occupied by only three letters, viz. *m*, *n*, and *ṅ*.

Thus *m* may be ejected, when it ought to stand between *n* and *b*; as, *pāntsíbēn 'bḗtši*, "it was in his house."

n is ejected—

between *l* and *d* or *t*; as, *áldē*, for *álndē*, *áltsa*, for *álntsa*;

between *m* and *d* or *t*; as, *kām, 'dágū?* *ámtsẹ* for *ámntsẹ*;

between *n* and *y*; as, *šitẹrányen 'yē*, "we will bury him, said we."

between *ṅ* and *d*; as, *ran 'dí*, "midday."

ṅ is ejected between *m* and *g*; as, *ām 'gásō*, "all people;" *kátšim 'gúbu*, "much grass;" *nḗmgạla* for *nẹm ńgạla*, "goodness."

4. *Insertion of Vowels*, to prevent assimilation, ejection, or hard combination of consonants.

§. 17. Thus the vowels *a* and *e* may be inserted—

a, *e. g. ámāni*, *ámāneṃ*, *ámāntsẹ*, *ámāndē*, *ámāndō*, *ámāntsa*, for *ámni*, *ámneṃ*, *ámtsẹ*, *ámdē*, *ámdọ̄*, *ámtsa*.

e, *e. g. áleni*, *áleneṃ*, *álentsẹ*, *álendē*, *álendō*, *álentsa*, for *álli*, *alleṃ*, *áltsẹ*, *áldē*, *áldō*, *áltsa*.

III. CHANGES ARISING FROM THE SYMPHONY OF CONSONANTS AND VOWELS.

1. *Change of Consonants.*

§. 18. *s* is always changed into *š*, and consequently *ts* into *tš*, whenever it ought to stand before *i* and *ę*, *e. g. káseskin*, "I run," but, *ši tsęgášin*; *gúltsę*, "he tells," but, *gúltši*, "he has told;" *yíręskin*, "I cry," but, *ši tšírin*, "he cries." Only the *s* of the third person of the possessive pronoun often remains unchanged, so that we have, *e. g.*, *abántsiyē* and *abántšiyē* This is the law which regulates the change of *s* into *š* in the indefinite, perfect, and future tenses of verbs terminating in *sęngin* and in several other forms.

w, when it ought to stand between two *a*'*s*, is sometimes changed into *u*, and then unites with the preceding *a* in the diphthongs *au* or *ǫu*, *e. g. daúa* for *dáwa*, "having meat; "*abántsa yāntsǫúa* for *yantsáwa*, "their father and mother;" *šyúa ąbǫúa*, "she and the father."

2. *Change of Vowels.*

§. 19. This is confined to the conversion of *ę* into *u*. *ę* is often changed into *u*, when followed—

By *m*: *tulōntsátumā* for *tulōntsátęmā*, "this is their only one;" *áfiyayē dímtumā* for *dímtęmā*, "whatever thou mayest do."

By *w*: *dátu wátši*, "it will not stand;" *meítu wásili*, "the king is a white man;" *mánāną́m kolótu wáṅgō*, "I will not transgress thy word." When this change of *ę* into *u* takes place in consequence of a prefix or affix, so that *ę* and *w* belong to one and the same word, the *w* is frequently dropped: *rōntsúa*, "alive," for *rōntsęwa*, "having his life;" *búltūa* for *búltęwa*, "hyenas;" *tsuárin*, "he is sick," for *tsęwárin*, *cf.* §. 20.

3. *Ejection and Insertion of Consonants.*

§. 20. The two vowel-consonants, or semi-vowels, *w* and *y* are often dropped between two vowels, the latter of which is

a. Thus, *w* is dropped, when preceded by the closely-allied *u* or *o*; and *y*, when preceded by the closely-allied *i* or *e*.

w dropped after *u*: *kámūa*, "women;" *bárbūa*, "robbers;" *kálua*, "having leaves;" *dábūa*, "provided with a neck."

w dropped after *o*: *bánōa*, "hoes;" *súmōa*, "ears;" *búrgōa*, "cunning;" *dúnōa*, "strong."

y dropped after *i*: *bálīa* for *bálīya*, "to-morrow;" *lénẹmīa* for *lénẹmīya*, "thou having gone."

y dropped after *e*: *lēgeiéndēa* for *lēgeiéndēya*, "we having gone."

The *insertion of a consonant* occurs in the compound word *kẹ́ntsā-m-bū*, "blood from the nose," which is composed of *kẹ́ntsā*, "nostrils," and *bū*, "blood."

CHAPTER IV.

ETYMOLOGY OF SUBSTANTIVES.

I. *Derivation of Substantives.*

§. 21. Almost all derived substantives are *abstract nouns*. The derivation takes place almost exclusively by prefixes. It is worthy of remark, that, in Bornu, *abstract nouns can be formed from all concrete ones and from all adjectives*. This is done by the prefix *nẹm*.

Instances of abstract nouns derived from concrete nouns:

nẹmabá, "fathership;" *nẹ́mmei*, "royalty;" *nẹ́mmālam*, "priesthood;" *nẹ́mkām*, "humanity;" *nẹmtšágẹn*, "animality;" *nẹmsóbā*, "friendship;" *nẹmtálaga*, "poverty;" from *ába*, "father;" *mei*, "king;" *málam*, "priest;" *kām*, "man;" *tšágẹn*, "animal;" *sóbā* "friend;" *tálaga*, "a poor man."

Instances of abstract nouns derived from adjectives:

nẹmkúrugū, "length;" *nẹmkáfugū*, "shortness;" *nemdíbī*, "badness;" *nẹ́mbul*, "whiteness;" *nẹmtsẹ́lam*, "blackness;" *nẹmkẹ́tšī*, "sweetness;" *nẹ́mtšim*, "bitterness;" from *kúrugū*, "long;" *káfugū*, "short;" *díbī*-

"bad;" *bul*, "white;" *tsę́lam*, "black;" *kę́tši*, "sweet;" *tšim*, "bitter."

§. 22. But on substantives and adjectives beginning with *k* *nęm* has usually the effect of changing *k* into *n*.

Substantives: *nęmnę́ntšī* and *nęmnálīa*, "slavery;" *nęmnámpū*, "blindness;" "*nęmnámū*, "womanhood;" *nęmnę́rdī*, "heathenism;" *nęmnę́rīgę*, "war," from *kę́ntšī* and *kálīa*, "slave;" *kámpū*, "a blind man;" *kámu*, "a woman;" *kę́rdī*, "a heathen;" *krígę*, "war, warriors."

Adjectives: *nęmnúrugū*, "length;" *nęmnę́tšī*, "sweetness;" *nęmnámbē*, "liberty;" *nęmnáfugū*, "shortness;" *nęmnálē*, "redness;" *nęmnúyintę*, "distance."

Only of *kúra*, "great," the abstract noun is not *nęmnúra*, but *nęmwúra*. The sound-combination of *m* + *w* is unquestionably more easy for the organs of speech than *m* + *n*; but, at the same time, less distinct and marked for the ear. And this seems to be the reason, why here language resisted its general inclination to organic ease and convenience, and preferred the more marked combination of *m* + *n* to the more easy of *m* + *w*, with the only exception of *nęmwúra*, where the ear was too much accustomed to the succession of *m* + *w*, from the frequent occurrence of *ām wúra*. The general rule affords an instance, where euphony for the organs of speech and euphony for the ear came into conflict, and language decided in favour of the latter, with the only exception of *nęmwúra*.

§. 23. Words which begin with a prosthetic *ṅ* lose it on assuming the prefix *nęm*; as, *nęmgálifū*, "richness;" *nę́mgąlā*, "goodness;" *nę́mgā*, "health," from *ṅgálifū*, "rich;" *ṅ́gąlā*, "good;" *ṅ́gā*, "well."

§. 24. When we meet with abstract nouns which differ from their concretes merely by the change of *k* into *n*, it would be best to consider them as defective forms, having dropped the prefix *nęm* for the sake of brevity, and not as presenting a new mode of forming abstract nouns. Such words are, *e. g.*,

nę́tšī, "sweetness;" *núrugū*, "length;" *nálīa* and *nę́ntšī*, "slavery;" *námbē*, "liberty."

§. 25. The prefix *kęr* serves the same object as *nęm*, but its use is much more restricted: we only met with it in the two words *kę́rmei*, "royalty," and *kęrmálam*, "priesthood."

§. 26. All verbal infinitives might be considered as abstract nouns, as is done, *e.g.*, in Arabic. But we take here only two classes of them, and treat them as nouns of action, or abstract substantives, because they are derived from the common infinitive in the same or a similar way, as the above abstract nouns from concrete nouns or adjectives.

Abstract substantives are formed from the infinitives of verbs in *ṅgin* by prefixing to them *nęm*; as, *nęmlę́tę*, "departure, walk;" *nęmbǫ́tę*, "sleep;" *nęmgǫ́tę*, "seizure;" *nęmkámtę*, "a cut;" from *lę́tę*, "to go;" *bǫ́tę*, "to sleep;" *gǫ́tę*, "to take;" *kámtę*, "to cut."

The infinitives of verbs in *skin* have an additional form, with the prefix *kęn*, by which they seem to be put on a parallel with the above forms of *nęmlę́tę* &c., and converted into abstract substantives. When the infinitive has a prosthetic or euphonic *m*, *n*, or *ṅ*, that letter is dropped, and *kęn* takes its place, but so, that, in the first and last of these three cases, the *n* of *kęn* is assimilated to the following radical, and becomes respectively *m* and *ṅ*. When the infinitive has no prosthetic letter, the *n* of *kęn* is likewise assimilated to the first radical, and becomes *ṅ* before *g* and *k*, *m* before *b* and *p*, *l* before *l*, *m* before *m*, and *r* before *r*. In accordance with §. 12. the *ę* of the prefix may become *o* or *u* when the first vowel of the infinitive is either *u* or *o*.

INFINITIVES.	ABSTRACT NOUNS.	INFINITIVES.	ABSTRACT NOUNS.
mbáfō	*kęmbáfō*	*ndǫ́rō*	*kęndǫ́rō*
ḿbā	*kę́mbā*	*ndúṫō*	*kondúṫō*
ḿbū	*kómbū*	*ńgā*	*kę́ṅgā*
ndégā	*kęndégā*	*ṅgámbō*	*kęṅgámbō*
ndíō	*kę́ndiō*	*ṅgádō*	*kęṅgádō*

INFINITIVES.	ABSTRACT NOUNS.	INFINITIVES.	ABSTRACT NOUNS.
ŋgándō	*kẹŋgándō*	*rṓrō*	*kẹrrṓrō*
ŋgā́gō	*kẹŋgā́gō*	*rū*	*kúrrū*
ŋgḗrō	*kẹŋgḗrō*	*sā́gō*	*kẹnsā́gō*
ŋgẹ́rtō	*kẹŋgẹ́rtō*	*sáŋgō*	*kẹnsáŋgō*
ŋgḗrō	*kẹŋgḗrō*	*sā́go*	*kẹnsā́gō*
ńdiō	*kẹ́ndiō*	*sẹ́bgō*	*kẹnsẹ́bgō*
ŋgā́rō	*kẹŋgā́rō*	*šǐ́rtō*	*kẹnšǐ́rtō*
kásō & *ŋgásō*	*kẹŋgásō*	*ńtā*	*kẹ́ntā*
ŋgḗndō	*kẹŋgḗndō*	*támbō*	*kẹntámbō*
ŋgḗogō	*kẹŋgḗogō*	*ntíō*	*kẹ́ntio* & *kẹ́ntō*
ŋgṓrō	*kẹŋgṓrō*	*wā́rō*	*kuā́rō*
kútō	*kuŋgútō*	*ńtsā*	*kẹ́ntsā*
ládō	*kẹlládō*	*ntsā́tō*	*kẹntsā́tō*
lā́rō	*kẹllā́rō*	*ntsárgalei* & *ntsárgalẹ*	*kẹntsárgalō*
lífō	*kẹllífō*		
líō	*kẹ́lliō*	*ntsámbō*	*kẹntsámbō*
lúgō	*kúllugō*	*ntsárdū*	*kẹntsárdū*
mágō	*kommágō*	*ntsā́rō*	*kẹntsā́rō*
mbā́rō	*kẹmbā́rō*	*ntsákō*	*kẹntsákō*
mḗrō	*kẹmmḗrō*	*ntsásei*	*kẹntsásei*
mū	*kómmū*	*ntsásarei*	*kẹntsásarei*
nā́tō	*kẹnnā́tō*	*ntsẹkẹ́liō*	*kẹntsẹkẹ́liō*
nándō	*kẹnnándō*	*ntsẹ́mbulō*	*kẹntsẹ́mbulō*
nṓtō	*kẹnnṓtō*	*ntšḗotsō*	*kẹntšḗotsō*
nū	*kónnū*	*ńtšō*	*kẹ́ntšō*
pándō	*kẹmpándō*	*ntsẹ́rgei*	*kẹntsẹ́rgei*
pẹ́rtō	*kẹmpẹ́rtō*	*ntšǐ́fō*	*kẹntšǐ́fō*
rā́gō	*kẹrrā́gō*	*ntsúndō*	*kẹntsúndō*
rẹ́mbō	*kẹrrẹ́mbō*	*ntsúrō*	*kontsúrō*

§. 27. We have yet to mention four other derived substantives, two of which are formed by prefixes, and two by affixes. These are quite isolated cases of derivation, and the derived words differ from the above in their not being *abstract* nouns.

Thus, *kā́tigī*, "hide" is formed from *tígī*, "skin;" *kẹ́mẹ́ndē*

"this year," from *mę́ndē*, "last year;" *pā́tō*, "house home," from *pā*, "home;" *bę́nnā*, "sleep," from *bę́n* "sleep."

II. *Formation of the Plural.*

§. 28. The plural is formed from the singular by adding the termination *wa*, *e.g. pę́rwa*, "horses;" *nę́mwa*, "houses;" *meíwa*, "kings;" *máleigawa*, "angels." But, according to §. 20., the nouns terminating in *u* and *o* drop the *w*, and only assume *a*, which frequently permutes a preceding *u* into *o*; as, *ká́mūa* and *ká́mōa*, "women;" *ká́lūa*, "leaves;" *pā́tōa*, "homes;" *kusótōa*, "strangers."

The plural of *táta*, "child," and *meína*, "prince," is *tā́tōa* and *meínōa*, which arose from a change of the final *a* into *o* (*u*) by the influence of the following *w*, and then the usual ejection of *w*.

kām, "person," has in the plural, irregularly, *ām*, "people," and *ká́mū*, "woman;" besides *ká́mūa*, also *ā́mūa* and *ā́mwa*.

The plural termination is often omitted, and a word may have to be considered as a collective noun, or its plurality inferred from an accompanying word, as a numeral, &c.

III. *Declension of Substantives.*

§. 29. The Bornu language evinces a high degree of development by its distinct forms for the different cases, and more especially by its having a real nominative termination, a circumstance which is always indicative of considerable culture in a language. There are five distinct cases, of which the nominative terminates in *ye*, the genitive in *be*, the dative in *ro*, the accusative in *ga*, and the locative or instrumental in *n* or *nyin*; the latter, when a word terminates in a consonant, and sometimes, also, in a vowel, and the former generally when a word terminates in a vowel. A final consonant of the root is changed by the case-termination, agreeably to the laws of euphony. *Vide* §. 14.

We now subjoin a few substantives, declined in the singular and plural.

Singular.	Nom.	*meíyē*, "king."	*sṓbāyē*, "friend."	*múskōyē*, "hand."	*kánnuyē*, "fire."
	Gen.	*meíbē.*	*sṓbābē.*	*múskōbē.*	*kánnubē.*
	Dat.	*meírō.*	*sṓbārō.*	*múskōrō.*	*kánnurō.*
	Ac.	*meígā.*	*sṓbāgā.*	*múskōgā.*	*kánnugā.*
	Loc.	*meínyin.*	*sṓban.*	*múskon.*	*kánnun.*
Plural.	Nom.	*meiwáyē*, "kings;"	*sōbawáyē*, "friends."	*muskōwáyē*, "hands."	*kannuáyē*, "fires."
	Gen.	*meiwábē.*	*sōbawábē.*	*muskōwábē.*	*kannuábē.*
	Dat.	*meiwárō.*	*sōbawárō.*	*muskōwárō.*	*kannuárō.*
	Ac.	*meiwágā.*	*sōbawágā.*	*muskōwágā.*	*kannuágā.*
	Loc.	*meíwan.*	*sṓbāwan.*	*múskōwan.*	*kánnūan.*

Singular.	Nom.	*nę́myē*, "house."	*dándalyē*, "mosque."	*kárgunyē*, "medicine."	*pę́ryē*, "horse."
	Gen.	*nę́mbē.*	*dándalbē.*	*kárgunbē.*	*pę́rbē.*
	Dat.	*nę́mmō.*	*dándallō.*	*kárgunnō.*	*pę́rrō.*
	Ac.	*nę́mgā.*	*dándalgā.*	*kárgungā.*	*pę́rgā.*
	Loc.	*nę́mnyin.*	*dándallin* / *dándalnyin*	*kárgunnyin.*	*pę́rnyin.*
Plural.	Nom.	*nęmwáyē*, "houses;"	*dandalwáyē*, "mosques."	*kargunwáyē*, "medicines."	*pęrwáyē*, "horses."
	Gen.	*nęmwábē.*	*dandalwábē.*	*kargunwábē.*	*pęrwábē.*
	Dat.	*nęmwárō.*	*dandalwárō.*	*kargunwáro.*	*pęrwárō.*
	Ac.	*nęmwágā.*	*dandalwágā.*	*kargunwágā.*	*pęrwágā.*
	Loc.	*nę́mwan.*	*dándalwan.*	*kárgunwan.*	*pę́rwan.*

IV. *Gender of Substantives.*

§. 30. Gender is not distinguished in words, except where it exists in nature, in which case it is expressed—

Either by an altogether different name, as:

kṓa and kōáṅgā, "man,"	*kā́mū*, "woman."
tsaírō, "boy,"	*pḗrō*, "girl."
kálīa, "male slave,"	*kir*, "female slave."
kanťamō, "bull,"	*pē*, "cow."
gúbōgẹm, "cock,"	*kúgui*, "hen."
ṅgạlā́rō, "ram,"	*dímī*, "ewe."
dal, "buck,"	*kā́nī*, "goat."

Or by additional words, corresponding to our "male," "female," "man," "woman," as:

pẹ́r bī, "stallion,"	*pẹr kúrgurī*, "mare."
kórō bī, "male ass,"	*kórō kúrgurī*, "female ass."
gádu bī, "boar,"	*gádu kúrgurī*, "sow."
kalígumō bī, "male camel,"	*kalígumō mátsei*, "female camel."
kṓa káramā, "wizard,"	*kā́mū káramā*, "witch."
kṓa kámbā, "widower,"	*kā́mū kámbā*, "widow."
kōáṅgā kagá, "grandfather,"	*kā́mū kagá*, "grandmother."
ṅ́garī dal, "roe-buck,"	*ṅ́garī kā́nī*, "roe."

CHAPTER V.

ETYMOLOGY OF PRONOUNS.

I *Personal Pronouns.*

§. 31. These are *wu*, "I;" *ni*, "thou;" *ši*, "he, she, it;" *ándi*, "we;" *nándi*, "ye;" *sándi*, "they." They are inflected like substantives—

Nom.	*wúyē*	*níyē*	*šíyē*	*andíyē*	*nandíyē*	*sandíyē*
Gen.	*wúbē*	*níbē*	*šíbē*	*andíbē*	*nandíbē*	*sandíbē*
Dat.	*wúrō*	*nírō*	*šírō*	*andírō*	*nandírō*	*sandírō*
Ac.	*wúgā*	*nígā*	*šígā*	*andígā*	*nandígā*	*sandígā*
Loc.	*wun*	*nyin*	*šín*	*ándin*	*nándin*	*sándin*
	wúnyin	*nínyin*	*sínyin*	*andínyin*	*nandínyin*	*sandínyin*

The forms for the plural can be contracted, viz. *ándi* into *ei*, *nándi* into *nei*, *sándi* into *sei*.

It is evident that there is an etymological connexion between the forms for the singular and plural. The vowels of the singular are in the plural all changed into *a*; this also produces in the third person the change of *š* into *s* *cf.* § 18. The *w* of the first person singular does not appear to be radical, but merely phonetic, the language being averse to commencing words with *u*, just as they pronounce the Arabic proper name *Omar*, "Wumar." The plurality in all three persons appears to be indicated by *ndi*, which is probably of the same origin with the numeral *ndi*. It would therefore seem that the character of the first person is *u*, or a vowel in general; of the second, *n*, and of the third, *s*. Thus the first person agrees with the Indo-European forms like "I;" the second is identical with the Malayalim and others; and the third with Indo-European forms like "he," "she," "it," or Semitic ones like הִיא הוּא.

II. *Demonstrative Pronouns.*

§. 32. The demonstrative pronoun *átę*, or, when suffixed, *tę*, is only used in the singular, the want of a plural form being supplied by the word *áni*, "these." *atę* is declined as follows:

Nom. *átiyē*. G. *átębē* and *átibē*. Dat. *áturō*. Ac. *átęgā*.
Loc. *átęnyin*.

The letters *tę* are sometimes repeated, probably in order to express greater emphasis: *átętę*, "this, this here;" or plural, *ánītę*, "these, these here."

tū is the remoter demonstrative, like our "that," and can be declined in the usual way. In the plural it becomes *tǫ́ni* which is probably a contraction of *tu* and *ani*; for even in singular *tu* and *atę* are often joined into *tútę*.

The word *áni* is sometimes changed in the context into *ę́ni*, especially after *i* and *e*, or contracted with a preceding *a*, according to §. 11; *tatoáni ę́ni*, "these my children;" *tatoánęm áni*, "these thy children;" *tatoántsę áni*, "these his children;" *tatoándē ę́ni*, "these our children;" *tatoándō áni*, "these your children;" *tatoántsa áni*, or *tatoāntsáni*, "these their children."

The pronoun *átęgei*, "such, such a one," (Lat. *talis*), is composed of *átę* and the suffix *gei*. Whereas *átę* refers chiefly to the individuality, *átęgei* refers to the quality of a thing.

III. *Interrogative Pronouns.*

§. 33. They are as follows:—

ndú? "who? which? which one?"
áfi? "which? what? which sort?"
ndágū? "how much? how many?"
ndásō? "which?"

Both *ndú* and *áfi* are singular, but they can be rendered plural by suffixing *sō* to them; *e.g. ndúsō ísa?* "who are come?" *kōganáfisō sánū?* "how many soldiers died?"

ndásō is evidently composed in the same manner; *ndá*, however, is now no longer used as a pronoun, but merely as an adverb.

When *áfi* is joined with a substantive terminating in *a*, the two *a*'s thus meeting coalesce into one, *e.g. kōáfi?* "which man?" If the substantive terminates in another vowel, the *a* of *afi* is dropped, and merely *fi* suffixed, *e.g. kámūfi? pérōfi? dímīfi?* But if the substantive terminates in a consonant, *āfi* not only loses its *a*, but also the aspiration of *f*, (=*ph*) and lengthens the *i e.g. ámpī?* "which people?" *dándalpī?* "which mosque?" *kírpī?* "which female slave?" The change of the consonant is identical with that of Hebrew aspirates after closed syllables.

IV. *Possessive Pronouns.*

§. 34. They have always the character of suffixes, and are very similar to the personal characteristic of verbs, but do not seem to have an etymological connexion with the personal pronouns. When joined to nouns terminating in a consonant, the laws of euphony come into operation, *vide* §. 14. Gender not being distinguished, there is only one form for each person, viz. in singular, *ni* for the first, *nęm*, for the second, *ntsę*, for the third; and in plural, *ndē ndō*, *ntsa*. These possessive suffixes have an accent of more or less strength, which, in the following paradigms, will be marked in the usual way, but will afterwards generally be omitted. The nouns to which the possessive suffixes are added, are: *táta*, "child;" *pęr*, "horse;" *nęm*, "horse;" *al*, "manner;" *dal*, "buck."

Singular.

1 per.	*tátāní,*	*pẹ́rní,*	*nẹ́mní,*	*állí,*	*dální,*
2 per.	*tátānẹ́m,*	*pẹ́rnẹ́m,*	*nẹ́mnẹ́m,*	*állẹ́m,*	*dálnẹ́m,* or *dállẹ́m.*
3 per.	*tátāntsẹ́,*	*pẹ́rntsẹ́,*	*nẹ́mtsẹ́,*	*álntsẹ́* or *áltsẹ́.*	*dálntsẹ́* or *dáltsẹ́.*

Plural.

1 per.	*tátāndḗ,*	*pẹ́rndḗ,*	*nẹ́mdḗ,*	*álndḗ,*	*dálndḗ,*
2 per.	*tátāndṓ,*	*pẹ́rndṓ,*	*nẹ́mdṓ,*	*álndṓ,*	*dálndṓ,*
3 per.	*tátāntsá,*	*pẹ́rntsá,*	*nẹ́mtsá,*	*álntsá,*	*dálntsá.*

§. 35. Besides the forms euphonically changed, I have also met with instances where the change was avoided by the insertion of a vowel; *e.g. sálām-āntsẹ́,* "his salutation;" *álení,* "my manner; "*áleṇẹm,* "thy manner;" *ámāntsẹ̊́,* "his people;" and, in like manner, *ámāni, ámāṇẹm, ámāndē, ámāndō, ámāntša.*

Care must here be taken, not to confound the suff. 1st pers. sing. with the pluralform of the demonstrative pronoun: *tatoáni, e.g.,* may mean "these children" and "my children;" but, in the first case, it stands for *tátōa + ą́ni,* and in the second for: *tátōa + ni.*

In "*yái ganá,*" a common address to women, *yái* probably stands for *yáni,* for the sake of euphony.

The same omission of *n* appears to take place when the possessive suffix is added to the unmeaning word *ką́gẹ* which is employed merely when the possessive pronouns ought to be used substantively; and, after the omission of *n,* a singular contraction of *ẹ* and *i* into *ē* seems to take place; for "mine" is expressed by *ką́gē.* But the other persons are regular: *ką́gẹṇẹm,* "thine;" *ką́gẹntsẹ,* "his;" *ką́gẹndē,* "ours;" *ką́gẹndō,* "yours;" *ką́gẹntša,* "theirs."

§. 36. When the case-terminations are added to the Possessive Pronouns, they may produce some change in them—

Singular.

Nom.	*sṓbāníyē,*	*sṓbāné̱myē,*	*sṓbāntsíyē.*
Gen.	*sṓbāníbē,*	*sṓbāné̱mbē,*	*sṓbāntsíbē.*
Dat.	*sṓbānírō,*	*sṓbāné̱mmō,*	*sṓbāntsúrō.*
Ac.	*sṓbānígā,*	*sṓbāné̱mgā,*	*sṓbāntsé̱gā.*
Loc.	*sṓbānyin,*	*sṓbāné̱min,*	*sṓbāntsé̱nyin.*

Plural.

Nom.	*sṓbāndéyē.*	*sṓbānṓdyē,*	*sṓbāntsáyē.*
Gen.	*sṓbāndébē,*	*sṓbāndṓbē,*	*sṓbāntsábē.*
Dat.	*sṓbāndérō,*	*sṓbāndṓrō,*	*sṓbāntsárō.*
Ac.	*sṓbāndégā,*	*sṓbāndṓgā,*	*sṓbāntságā.*
Loc.	*sṓbāndényin,*	*sṓbāndṓnyin,*	*sṓbāntsányin.*

V. *Indefinite Pronouns.*

§. 37. These, like common names, do not indicate certain individuals, but existence in general. When used adjectively, they are easily converted into indefinite numerals. They are chiefly formed from interrogative pronouns, by suffixing either *sō* or *yāye*, or both; a process which is also adopted in many other languages, *cf.* "τίς, πόσος, ὅστις;" "quis, quisque, aliquis;" "wer, der;" "whoever;" and which is very natural, inasmuch as the interrogative and indefinite pronouns equally represent the individuation which they make as one undetermined and unfixed.

The suffix "*ye*" seems to be identical with the Germanic prefix "je,"; Old G. "eo, io," which likewise renders definite pronouns indefinite, as in G. "jeder;" Old G. "ioweder;" E. "every." The suffix *sō* we also have in English, *e.g.* "whoso" (=whosoever) is literally *ndú-sō*; and in Latin also the corresponding *ali* (=all?) converts an interrogative into an indefinite pronoun: "quis, aliquis."

Indefinite Pronouns, formed by suffixing ye or yāye.

ndúye, "every one, all."
ndásōye, "every one, all."
áfiyāye, "whichever, whatever."
ndúyāye, "any one."
ndásōyāye, "any one."
ndáguyāyé, "how much, how many soever."

Indefinite Pronouns, formed by suffixing sō, the indefinite numeral.

ndúsō, "whoso, any one."
ndágusō, "how many soever, how much soever."
áfisō, "whatsoever, whatever, whichever."
ndásosō, "whoso, any one."

ṅgásō, "all, whole," has doubtless the same suffix; *ṅgā* being identical with the adjective *ńgā*, "sound, well, whole;" just as also many other languages express the idea of soundness and completeness by one and the same word.

Indefinite Pronouns, formed by suffixing sō and yāye.

ndúsōyāye, "whosoever."
ndágusōyāye, "how many soever."
áfisōyāye, "whatsoever;"
ndásosōyāye, "whosoever."

Other Indefinite Provouns.

lágā, "a certain, some."
gadé, "other, another."
yi̇̀ni, "one, a certain."
kām, "one."

CHAPTER VI.

ETYMOLOGY OF ADJECTIVES.

I. *Derivation of Adjectives.*

§. 38 Adjectives are derived by suffixing the syllables *wa*, *ma*, *mi*, *ram*, *ri*.

The syllable *wa* forms possessive adjectives, *i. e.* adjectives expressing the possession of the things to whose names it is

appended, and has generally to be rendered in English by "having," or "possessing." Thus it is affixed—

1. To simple substantives—
kạnáwa, "having hunger, hungry."
áṅgalwa, "having wisdom, wise."
ṅkťwa, "having water, watery."
kōaṅgáwa, "having a husband, husbanded."
tatoáwa, "having children."
kalīawáwa, "having slaves."
kạláwa, "having a (good) head, intelligent."

2. To words defining substantives—
kášāgar múskōnwa, "having a sword in the hand."
tšīn tšīlwáwa, "having a rat in the mouth."
šim kúrāwa, "having large eyes."
kẹ́rbū túlurwa, "having seven years, *i. e.* being seven years of age."
tátāntsẹ tílōwa, "she having one child."
manāndéwa, "we having a word (*sc.*, to say)."

Sometimes the suffix *wa* produces a change in the final vowel, viz. when that vowel is *ẹ* or the *i* of the possessive pronoun *ni*—*pẹr yásgūa*, "having three horses;" *nẹ́mtsūa*, "he having a house; *manānyúa*, "I am one having a word," or, "I have a word to say."

After words terminating in *u* or *o* the *w* of *wa* is frequently dropped—*múskōn kitábūa*, "having a book in the hand;" *kóa kámūa*, "a man having a wife;" *kām dúnōa*, "a strong man;" *gádu kádāfūa*, "a dirty hog;" *kógiō*, "a tuft," has *kógiēwa*.

§ 39. The same *wa* can also be affixed to inflected forms of the verb, converting them into a kind of participle.

wu yťrẹskinwa lẹ́ṅgī, "I have gone weeping."
ni yťrẹminwa lẹ́nẹmī, "thou hast gone weeping."
ši tšťrinwa lẹ́tšī, "he has gone weeping."
ándi yťrenwa lẹ́nyē, "we have gone weeping."

nándi yírúwīwa lḗnuwī, "ye have gone weeping."
sándi tsášīrinwa lḗtsei, "they have gone weeping."
wu lḗŋginwa yírẹskī, "I have wept walking."
ni lḗnẹminwa yírẹmī, "thou hast wept walking."
ši lḗtšinwa tšírī, "he has wept walking."
ándi lḗnyenwa yírē, "we have wept walking."
nándi lḗnuwīwa yírúwī, "ye have wept walking."
sándi lḗtseiwa tsášīri, "they have wept walking."

wu pẹ́rni tšḗŋganáwa lḗŋgī, "I have gone leading my horse."
ni pẹ́rnẹm tšḗnẹmmáwa lḗnẹmī, "thou hast gone leading thy horse."
ši pẹ́rntsẹ tšḗtsẹnáwa lḗtšī, "he has gone leading his horse."
ándi pẹ́rndē tšḗnyenáwa lḗnyē, "we have gone leading our horse."
nándi pẹ́rndō tšḗnuwáwa lḗnuwī, "ye have gone leading your horse."
sándi pẹ́rntsa tšḗtsanáwa lḗtsei, "they have gone leading their horse."

§. 40. The suffix *ma* forms adjectives of various imports, which are then very often used as substantives.

1. Possessive Adjectives like those in *wa*.
kṓa kámūma, "a man having a wife."
kṓa pátōma, "a man possessing a house, landlord."
kṓa bátsāmma, "a man having an oven."
kām pẹ́rma, "a man possessing horses."
kúlōma, "owning a farm."

But if the substantive is defined by other words, or a pronominal suffix, *ma* cannot be added, but only *wa*: it cannot be said, *e. g. kášāgar múskonma*, or *mánāníma*.

2. Adjectives indicating the country to which one belongs:
kām Bọrnúma, "a Bornuese."
kámū Āfunóma, "a woman of Hausa."

kām Núfēma, "a native of Nufe."
kṓa Wadaíma, "a man of Wadai."
kām Kánęmma, "a Kanumese."
kām bę́lāma, "a townsman."
kánnūma, "inhabitant of hell."
tsánnāma, "inhabitant of heaven."

3. Adjectives indicating the occupation with, or production of, the thing expressed by the substantive or verb.

kṓa kárgunma, "a doctor of medicine."
kṓa kárāma, "a wizard."
kām kitáfūma, "one constantly engaged with books."
lebaíāma, "trader."
kúlōma, "farmer."
kásugūma, "hawker."
krígęma, "warrior."
lebálāma, "disputer."
bę́lāma, "town-magistrate."
kágęlma, "blacksmith."
ŋgę́ma, "potter."
tságāma, "weaver."
pęlégęma, "guide."
gultęgęma, "instructor, teacher."
yę́rma, "benefactor."

4. When added to the infinitive of a verb, *ma* forms a sort of active participle, or name of agent.

dętęma, "cooker, a cook."
debátęma, "a murderer."
wútęma, "a seer."
kundṓma, *kęndéōma* and *ndéōma*, "maker."
ntšífōma, "buyer."
ládōma, "seller."
kómbūma, "eater."
kęntsāma, "drinker."

These forms in *ma* are singular; in the plural *ma* is changed into *bū*: *sándi pę́rbū*, "they are horsemen;" *bọrnúbū* "the Bornuese;" *ām kárgunbū*, "doctors;" *debátubū*, "murderers;" *kánęmbu*, "the Kanumese." But *bę́lāma*, "the head magistrate of a town," which word has doubtless the same origin, forms the plural regularly, *bę́lamāwá*, whilst *bę́lābu* means "town's-people."

§. 41. The suffix *mi* forms,

1. Patronymics of males:

ʻAli Eisámi, "Ali, the son of Eisa;" *ʻAtši Kódōmi*, "Atshi, the son of Kódō;" *Ṅgóama Nanámi*; *Mastáfā Kẹ́lūmi*; *ʻIbram Tsarámi*, &c.

Búgar málammi, "Bugar, the son of the priest."
ʻAli keígamāmí, "Ali, the son of the general."
ʻIbram tsánoāmi, "Ibrahim, the son of a nobleman."
Dála kōganámi, "Dala, the son of a soldier."
Isa bẹ́lamámi, "Isa, son of a magistrate."

2. In a few instances, other adjectives restricted in their use to human beings:

tílōmi or *túlōmi*, *e.g. táta tílōmi*, "the only child."
kámū tílōmi, "the only wife."
kurámi "independent, disregarding the authority of the old, usurping the authority of the old."

§. 42. The suffix *ram*, forms,

1. Patronymics of females:

Eísā Mágātširám, "Eisa, the daughter of Magatshi."
Kárē ʻAlīram, "Kárē, the daughter of Ali."
Ligiram Wúmarram, "Ligiram, the daughter of Omar."
Kárū Wuseḿárram, "Karu, the daughter of Osman."

Márīam málamrám, "Mary, the daughter of a priest."
Kárū bẹ́lamārám, "Karu, the daughter of a magistrate."
Eísā kóganáram, "Eisa, the daughter of a soldier."

The adjectives in *ram* are frequently used as substantives: and it would seem that some are now only used as such; as, *e.g. meíram*, meaning "princess," *i.e.* the daughter of the king and the keigama. *Meíram*, therefore, always precedes the proper name, as *meíram Eísa*, "princess Eisa;" *meíram Tsará*, "princess Sarah." The same remark applies to *meína*, "prince."

2. Adjectives expressing application to, or connexion with, a thing.

kúllo múskōrám, "a copper-bracelet."
kúlulū ŋgólōrám, "a string of beads for the waist."
mẹ́rtsān súmōrám, "ear-coral."
kálugū krɨ́gẹrám, "a coat of mail."
kálugō krɨ́gẹrám, "war instrument."

§. 43. The suffix *ri* forms adjectives of names for different classes of men, viz.

1. Of names expressing rank, title, office.

meírí, "royal."
mágirári, "belonging to the king's mother."
mẹinári, "princely."
meíramrí, "belonging to a princess."
keígamári, "belonging to a general."
bẹ́lamári, "magisterial.

2. Of names expressing occupation, or profession.

málamri, "priestly."
garwári, "mercantile."
kágẹlmári, "belonging to a blacksmith."
dúgūrí, "belonging to a drummer."
kárgunmári, "medical."

3. Of names expressing nationality:

Mandarári, "belonging to Mandara."
Túbōrí, "belonging to Tubo."
Fulátārí, "belonging to the Phula."
Núfērí, "belonging to Nufe."
Šóārí, "belonging to Shoas or Arabs."

4. Of two names expressing complexion:

wásilīrí, "belonging to white men."
šérifūrí, "belonging to Albinoes."

II. *Inflection of Adjectives.*

§. 44. Adjectives are inflected in the same way as substantives, and if they form one part of a proposition with them, *they* only take the case-terminations, and the substantives remain without them. We will illustrate this by the following three examples: *kǫ́gana pǫ́rma*, "a horse soldier, a cavalier;" *kálīa tsǫ́lam*, "a black slave;" *pǫr kǫ́ritǫ*, "a fine horse"—

Singular.

Nom.	*kǫ́gana pǫrmǫ́yē*	*kálīa tsǫ́lamyē*	*pǫr kǫ́ritiyē,*
Gen.	*kǫ́gana pǫrmǫ́bē*	*kálīa tsǫ́lambē*	*pǫr kǫ́ritǫbē*
Dat.	*kǫ́gana pǫrmǫ́rō*	*kálīa tsǫ́lammō*	*pǫr kǫ́rituro*
Ac.	*kǫ́gana pǫrmǫ́gā*	*kálīa tsǫ́lamgā*	*pǫr kǫ́ritǫgā*
Loc.	*kǫ́gana pǫ́rmān*	*kálīa tsǫ́lamnyin*	*pǫr kǫ́ritǫn.*

Plural.

Nom.	*kōganáwa pǫrbǘyē*	*káliāwa tsǫ́lamyē*	*pǫ́rwa kǫ́ritiyē.*
Gen.	*kōganáwa pǫrbǘbē*	*káliāwa tsǫ́lambē*	*pǫ́rwa kǫ́ritǫbē.*
Dat.	*kōganáwa pǫrbǘrō*	*káliāwa tsǫ́lammō*	*pǫ́rwa kǫ́rituro.*
Ac.	*kōganáwa pǫrbǘgā*	*káliāwa tsǫ́lamgā*	*pǫ́rwa kǫ́ritǫgā.*
Loc.	*kōganáwa pǫ́rbūn*	*káliāwa tsǫ́lamnyin*	*pǫ́rwa kǫ́ritǫn.*

The adjective *kúra*, "great, large," has a distinct form for the plural, viz. *wúra* which may be used when the noun is in the plural; *e.g. mǫíwa kúra* and *mǫíwa wúra*, "great kings." But the word *ām*, which is used as the plural of *kām*, is never followed by *kura*, but only by *wura*, and this probably from a phonetic reason, *m-w* joining so much easier than *m-k*: hence, also, the abstract noun is *nǫmwúra*, instead of *nǫ́mkúra*, cf. §§. 15 and 22.

CHAPTER VII.

ETYMOLOGY OF NUMERALS.

I. *Cardinal Numbers.*

§. 44. These are as follows:—

1 *tílō* (sometimes *túlō*) *lásgẹ* and *pal*.
2 *ndí*.
3 *yā́sgẹ*.
4 *dḗgẹ*.
5 *úgu* and *úgẹ*.
6 *árasgẹ*.
7 *túlur*.
8 *wúsgẹ*.
9 *lẹgár*.
10 *mḗgu* or *mḗogu*.
11 *lágạrī*.
12 *ndúrī*.
13 *yā́sgẹn*.
14 *dḗri*.
15 *úri* and *wúri*.
16 *árasgẹn*.
17 *túlurri*.
18 *wúsgẹn*.
19 *lẹgárri*.
20 *píndi*.
21 *píndin tátā tílon*.
22 *píndin tátā ndín*.
23 *píndin tátā yā́sgẹn*.
24 *píndin tátā dḗgẹn*.
25 *píndin tátā úgun*.
26 *píndin tátā 'rásgẹn*.
27 *píndin tátā túlurnyin*.
28 *píndin tátā wúsgẹn*.
29 *píndin tátā lẹgárnyin*.
30 *pťasgẹ*.
31 *pťasgẹn tátā tílon*.
32 *pťasgẹn tátā ndín*.
33 *pťasgẹn tátā yā́sgẹn*.
34 *pťasgẹn tátā dḗgẹn*.
35 *pťasgẹn tátā úgun*.
36 *pťasgẹn tátā 'rásgẹn*.
37 *pťasgẹn tátā túlurnyin*.
38 *pťasgẹn tátā wúsgẹn*.
39 *pťasgẹn tátā lẹgárnyin*.
40 *pídēgẹ*.
41 *pídēgẹn tátā tílon*.
42 *pídēgẹn tátā ndín*.
43 *pídēgẹn tátā yā́sgẹn*.
44 *pídēgẹn tátā dḗgẹn*.
45 *pídēgẹn tátā úgun*.
46 *pídēgẹn tátā 'rásgẹn*.
47 *pídēgẹn tátā túlurnyin*.
48 *pídēgẹn tátā wúsgẹn*.
49 *pídēgẹn tátā lẹgárnyin*.
50 *pťūgu*.
51 *pťūgun tátā tílon*.
52 *pťūgun tátā ndín*.
53 *pťūgun tátā yā́sgẹn*.
54 *pťūgun tátā dḗgẹn*.
55 *pťūgun tátā úgun*.

56 *pt́ūgun tátā 'rásgẹn.*
57 *pt́ūgun tátā túlurnyin.*
58 *pt́ūgun tátā wúsgẹn.*
59 *pt́ūgun tátā lẹgárnyin.*
60 *pt́rasgẹ.*
61 *pt́rasgẹn tátā tílon.*
62 *pt́rasgẹn tátā ndín.*
63 *pt́rasgẹn tátā yásgẹn.*
64 *pt́rasgẹn tátā dégen.*
65 *pt́rasgẹn tátā úgin.*
66 *pt́rasgẹn tátā 'rásgẹn.*
67 *pt́rasgẹn tátā túlurnyin.*
68 *pt́rasgẹn tátā wúsgẹn.*
69 *pt́rasgẹn tátā lẹgárnyin.*
70 *pt́tulur.*
71 *pt́tulúrnyin tátā tílon.*
72 *pt́tulúrnyin tátā ndín.*
73 *pt́tulúrnyin tátā yásgẹn.*
74 *pt́tulúrnyin tátā dégẹn.*
75 *pt́tulúrnyin tátā úgun.*
76 *pt́tulúrnyin tátā 'rásgen.*
77 *pt́tulúrnyin tátā túlurnyin.*
78 *pt́tulurnyin tátā wúsgẹn.*
79 *pt́tulúrnyin tátā lẹgárnyin.*
80 *pt́tusgu.*
81 *pt́tusgun tátā tílon.*
82 *pt́tusgun tátā ndín.*
83 *pt́tusgun tátā yásgẹn.*
84 *pt́tusgun tátā dégẹn.*
85 *pt́tusgun tátā úgun.*
86 *pt́tusgun tátā 'rásgẹn.*
87 *pt́tusgun tátā túlurnyin.*
88 *pt́tusgun tátā wúsgẹn.*
89 *pt́tusgun tátā lẹgárnyin.*
90 *pt́lẹgār.*
91 *pīlẹgárnyin tátā tílon.*
92 *pīlẹgárnyin tátā ndín.*
93 *pīlẹgárnyin tátā yásgẹn.*
94 *pīlẹgárnyin tátā dégẹn.*
95 *pīlẹgárnyin tátā úgun.*
96 *pīlẹgárnyin tátā 'rásgẹn.*
97 *pílẹgárnyin tátā túlurnyin.*
98 *pīlẹgárnyin tátā wúsgẹn.*
99 *pīlẹgárnyin tátā lẹgárnyin.*
100 *míã̄* or *yóru.*
101 *míān tátā tílon,* or *yórun tátā tílon,* or *míān tílon,* or *yórun tílon.*
102 *míān tátā ndín,* or *yórun tátā ndín,* or *yórun ndín,* or *míān ndín.*
103 *míān tátā yásgẹn,* or *yórun tátā yásgẹn,* or *míān yásgẹn,* or *yórun yásgẹn,* etc.
110 *míān mégun,* or *yórun mégun.*
111 *míān mégogū lágạrin,* or *yórun mégogū lágạrin.*
112 *míān mégogu ndurín,* or *yórun mégogu ndurín,* &c.
120 *míān píndin,* or *yórun píndin.*
121 *míān píndin tátā tílon,* &c.
130 *míān pt́asgẹn,* or *yórun pt́āsgẹn.*
131 *míān pt́āsgẹn tátā tílon,* &c.
140 *míān pídēgẹn,* or *yórun pídēgẹn.*
141 *míān pídēgẹn tátā tílon,* &c.
200 *yóru ndí* (not *míā ndí*)

201 *yóru ndín tátā tílon.*
202 *yóru ndín tátā ndín*, &c.
220 *yóru ndín píndin* (not *tátā píndin*).
221 *yóru ndin píndin tátā tílon*, &c.
300 *yóru yā́sgẹ.*
301 *yóruyā́sgẹn tátā tílon*,&c.
320 *yóru yā́sgẹn píndin*, &c.
400 *yóru dḗgẹ.*
500 *yóru ú́gu.*
600 *yóru á́rasgẹ.*
700 *yóru túlur.*
800 *yóru wúsgẹ.*
900 *yóru lẹgā́r.*
1000 *dúbu.*
1001 *dúbun tátā tílon.*
1020 *dúbun píndin.*
1100 *dúbun míān* or *dúbun yórun.*
1101 *dúbun míān tátātílon*,&c.
1200 *dúbun yóru ndín* (not *míā ndin*).
2000 *dúbu ndí.*
3000 *dúbu yā́sgẹ.*
4000 *dúbu dḗgẹ.*
5000 *dúbu ú́gu.*
6000 *dúbu á́rasgẹ.*
7000 *dúbu túlur.*
8000 *dúbu wúsgẹ.*
9000 *dúbū lẹgā́r.*
10,000 *dúbu mḗogu.*
11,000 *dúbu mḗogu lágạrī.*
20,000 *dúbu píndi*, &c.
100,000 *dúbu míã̄* (not *dúbu yóru*).
100,001 *dúbu míān tátā tílon*, &c.
200,000 *dúbu yóru ndí* (not *dúbu míā ndí*).
300,000 *dúbuyóru yā́sgẹ*,&c.
400,000 *dúbu yóru dḗgẹ.*
500,000 *dúbu yóru ú́gu.*
600,000 *dúbu yóru á́rasgẹ.*
700,000 *dúbu yóru túlur.*
800,000 *dúbu yóru wúsgẹ.*
900,000 *dúbu yóru lẹgā́r.*
1,000,000 *dúbuyóru mḗgu*,&c.
2,000,000 *dúbuyóru píndi*,&c.
3,000,000 *dúbu yóru pí́asgẹ.*
4,000,000 *dúbu yóru pídēgẹ.*
5,000,000 *dúbu yóru pí́ūgu.*
6,000,000 *dúbu yóru pí́rasgẹ.*
7,000,000 *dúbu yóru pí́tulur.*
8,000,000 *dúbu yóru pí́tusgu.*
9,000,000 *dúbu yóru pí́lẹgār.*
10,000,000 *dúbu nẹm.*
20,000,000 *dúbū nẹm dí.*
30,000,000 *dúbū nẹm yā́sgẹ.*
40,000,000 *dúbū nẹm dḗgẹ*, &c.
100,000,000 *dúbū nẹm mḗogu.*
200,000,000 *dúbū nẹm píndi.*
300,000,000 *dúbū nẹm pí́asgẹ*, &c.
1,000,000,000 *dúbū nẹm míã̄.*
1,000,000,000,000 *dūbū nẹm dúbu.*

In the common way of counting, the numerals from 11 to 19 seem to be used, as given above, for the sake of

brevity only, whereas they ought properly to be compounded with *méogu* in the following manner:

11, *méogu lagạrí,*	14, *méogu déri,*	17, *méogu túlurrí,*
12, *méogu ndurí,*	15, *méogu úri,*	18, *méogun wúsgẹn,*
13, *méogun yásgẹn,*	16, *méogun árasgẹn,*	19, *méogu lẹgárri.*

These cardinal numbers are declined in the same way as substantives.

Nom.	*tílō,*	*ndí,*	*yásgẹ,*	*dégẹ,*	*úgu,*	*árasgẹ,*	*túlur,*
Gen.	*tílobē,*	*ndíbē,*	*yásgẹbē,*	*dégẹbē,*	*águbē,*	*árasgẹbē,*	*túlurbē,*
Dat.	*tílorō,*	*ndírō,*	*yásgurō,*	*dégurō,*	*úgurō,*	*árasgurō,*	*túlurrō,*
Ac.	*tílogā,*	*ndígā,*	*yásgẹgā,*	*dégẹgā,*	*úgugā,*	*árasgẹgā,*	*tūlurgā,*
Loc.	*tílon,*	*ndín,*	*yásgẹn,*	*dégẹn,*	*úgun,*	*árasgẹn,*	*túlurnyin.*

II. *Ordinal Numbers.*

§. 46. Of these there are, as, *e.g.*, in Hebrew, distinct forms for the first ten numerals only, and those beyond ten are expressed by the cardinals. The ordinals from 3 to 10 are formed from the cardinals by prefixing "*kẹn,*" as—

3d *kẹ́nyāsgẹ.*	7th *kẹ́ntulur.*
4th *kẹ́ndēgẹ.*	8th *kẹ́nwusgẹ.*
5th *kẹ́nwūgu* or *kẹ́nūgu.*	9th *kẹ́nlẹgār* or *kẹ́llẹgār.*
6th *kẹnārásgẹ.*	10th *kẹ́nmēgu* or *kẹ́mmēogu.*

For "*first*" and "*second*" there is no proper ordinal; but "*first*" is expressed either by "*tílō,*" as in Heb. אֶחָד, or by "*burgóbē;*" and "*second*" by "*deregébē*" or "*ṅgáfōbē,*" *i. e.* "one after the first." *Deregébē* and *ṅgáfōbē* can also be used to denote the last, *i. e.* "one coming behind or after *all;*" (comp. in Hebrew the relation between רִאשׁוֹן and אַחֲרוֹן *e.g. nítẹ áfi ṅgáfon rónntsẹ, dúgō déregē nānírō kádim*? "What has kept thee back, that thou hast come last to me?"

III. *Adverbial Numbers.*

§. 47. These are formed from cardinals by suffixing *rō*.

tilórō, "once."
ndírō, "twice."
yásgurō, "thrice."
dégurō, "4 times."
úgurō, "5 times."
ārásgurō, "6 times."
túlurrō, "7 times."
wúsgurō, "8 times."
lẹgárrō, "9 times."
mégurō, "10 times."
lagạríro, "11 times."
ndurírō, "12 times."
yásgẹnnō, "13 times."
dérirō, "14 times."
wúrirō, "15 times."
ārásgẹnnō, "16 times."
tulúrrirō, "17 times."
wúsgẹnnō, "18 times."
lẹgárrirō, "19 times."
píndirō, "20 times."
píndin tílonnō, "21 times."
píndin ndínnō, "22 times."
píndin yásgẹnnō, "23 times," &c.
pías gurō, "30 times."
pídēgurō, "40 times."
píūgurō, "50 times."
pírasgurō, "60 times."
pītulúrrō, "70 times."
pítusgurō, "80 times."
pīlẹgárrō, "90 times."
míãrō or *yórurō*, "an hundred times"
dúburō, "a thousand times."

But the cardinal *tílō* or *lásgẹ* can also stand for the adverbial number "once."

From the ordinal numbers 3 to 10 adverbial forms can likewise be derived, expressive of either ordinal or cardinal adverbs.

kẹ́nyāsgurō, "third time, and thrice."
kẹ́ndēgurō, "fourth time, and four times."
kẹ́nūgurō, "fifth time, and five times."
kẹ́nārasgurō, "sixth time, and six times."
kẹ́ntulurrō, "seventh time, and seven times."
kẹ́nwusgurō, "eighth time, and eight times."
kẹllẹgárrō, "ninth time, and nine times."
kẹnmẹ́ogurō, "tenth time, and ten times."

IV. *Indefinite Numerals.*

§. 48. They indicate any uncounted number or indeterminate quantity, and differ from indefinite pronouns, by not referring to existence as such, but merely to the number or quantity of existence, (vide K. F. Becker's Ausführliche deutsche Grammatik, Vol. I. §§. 157 and 182).

áfīma, "something, some." It is composed of *áfi*, "what? which thing?" and *ma*, the emphatic suffix, and usually only joined with negatives. (*See* Syntax.)

bágō, "nothing, not." It is doubtless composed of *ágō*, "a thing," and *ba*, a negative not otherwise occurring, but probably of the same origin with the Vei *ma*, the Greek μη, &c.

ndúma consists of *ndú*, "who?" and the emphatic suffix *ma*.

sámma, "all, every one."

sō, "all, every one."

áfisō, "any thing, every thing; all, every, any."

ndásosō, "any."

ndúsō, "every one, any one, all." From *ndú*, "who?"

ṅgásō, "all, whole." Probably from *ṅgá*, "sound, well, healthy," and *sō*, properly, "all well, quite well," and then, "whole, all;" just as E. "whole," L. "*integer*."

ganá, "few, little."

ñgubū, "many, much."

CHAPTER VIII.

ETYMOLOGY OF VERBS.

I. *Derivation of Verbs.*

§. 49. Verbs can be derived from either substantives or adjectives, or other verbs.

Verbs derived from substantives express either a becoming and being, or a doing and performing of what the substantive denotes :—

mālámgin, "I become a priest."	*sōbáṅgin*, "I become a friend."
meíṅgin, "I become a king."	*kōganáṅgin*, "I become a soldier."
kargunmáṅgin, "I become a doctor."	*legālíṅgin*, "I become a lawyer."
sālámgin, "I make a salutation, salute."	*kidáṅgin*, "I work."
bárēṅgin, "I hoe."	*neméṅgin*, "I speak, make a speech."

Note.—From the substantive *áṅgal*, both *aṅgálṅgin* and *aṅgaltískin*, "to act wisely," are formed. The latter is probably a composition of *áṅgal* and the verb *táskin*, which coalesced into the verb *aṅgaltáskin*, still in use, and then into *aṅgaltískin*. Of the latter the relative *aṅgaltígeskin*, is formed, *e.g.*: *aṅgaltíge kǫuáturō* ! "act wisely with this stone."

§. 50. *Verbs derived from adjectives* express the being and becoming, or producing and effecting what the adjectives denote :—

1. *ṅgǫláṅgin*, "I shall be good."	*dunowáṅgin*, "I become strong."
tširewáṅgin, "I shall be right."	*aṅgalwáṅgin*, "I become wise."
kuráṅgin, "I become great."	

2. *kurá́ŋgin*, "I aggrandize, exalt," or *kurágẹskin*; but more generally *yitẹkurágẹskin*, id.
tsọúgẹskin and *yitẹtsọúgẹskin*, "I make warm."
yitẹbulgẹ́skin, "I whiten."
ŋgágẹskin and *yitẹŋgágẹskin*, "I make well, cure."
kamégẹskin and *yitẹkamégẹskin*, "I redden."

§. 51. *Verbs derived from other verbs*, corresponding to the Hebrew forms called Pealal.

lelé́ŋgin, "I walk, walk about;" from *lé́ŋgin*, "I go."
kẹrkẹ́rŋgin, "I tie up (*e. g.* clothes in a bag);" from *kẹ́rŋgin*, "I tie, tie on (*e. g.* clothes on the body)."
babáŋgin, "I deal out blows, beat well;" from *báŋgin*, "I give a blow, I beat."
tẹmtẹ́mgin, "I build all about, build much;" from *tẹ́mgin*, "I build."
lalángin, "I revile profusely;" from *lángin*, "I revile."

§. 52. From substantives and adjectives a number of verbs are formed, which, from their nature, occur only in the 3d pers. sing.

patsártši, "it is early before sunrise."
raŋdítši, "it is midday or midnight."
magaribútši, "it is evening, after sunset."
bétši, "it is the dry season."
nẹŋgalítši, "it is the rainy season."
bínẹmtši, "it is the cold season."
dibdifútši, "it is the hot season."

With all these impersonal forms a subject has to be understood, and that is *dínīa*, "the world, the atmosphere, the air;" and then there are some others—

tširétši, "it is verified."
kẹtšítši, "it is sweet."
tšímtši "it is bitter."
bágōtši, "it is no more."

II. *Fundamental Forms or Conjugations of the Verb.*

53. The Bornu language possesses the capability, in common with the Hebrew and Arabic, of expressing certain modifi-

cations of the original meaning of a verb by distinct verbal forms. The inflection of these forms, although not quite identical, yet exhibits such a degree of sameness and similarity, as not to constitute so many different *conjugations*; but we retain this term, after the example of most Hebrew and Arabic grammarians, and shall accordingly speak of a *radical, relative, reflective*, and *causative conjugation of the Verb.*

Most of the verbs which in their radical form terminate in *ṅgin* or *gin* are used in all these different conjugations; but of the verbs in *skin* only a limited number have developed a causative or relative conjugation, whilst they invariably form a reflective.

1. *Radical Conjugation.*

54. This expresses the simple or original notion of the verb, and consists of the pure verbal root, (which is most commonly a monosyllable) with a personal termination. The termination is a twofold one, by which all the verbs are separated into two classes, viz., in the 1st per. sing. of the indefinite tense either *ṅgin* (*gin*) or *skin*. There are a few verbs which have become obsolete in the first conjugation, and are now only used either in the second or third, *e.g.*

nágẹskin, "I meet."	*pádgẹskin*, "I draw to myself."
pádgẹskin, "I go astray."	*tantẹ́skin*, "I stretch myself."

The verbs in *ṅgin*, in the 1st per. sing. of the indefinite tense, possess a secondary form, denoting emphasis or intensity. It is obtained by changing *ṅgin* and *ṅgē* into *nẹskin* and *nẹskē*, and therefore appears to be a mere imitation of the verbs in *skin*. Were it carried out in all the persons, it would have to be considered as an additional conjugation, answering to the Hebrew "Piel:" as it is, it had better be considered a *bye-form* of the radical conjugation, or a mere *attempt* at developing an intensive conjugation.

2. *Relative Conjugation.*

§. 55. This indicates a *relation* of the energy, denoted by the radical conjugation, to something else; thus imparting a trans-

itive force to intransitive verbs, and rendering transitive verbs doubly transitive. In this respect it corresponds with the second and fourth conjugation in Arabic. It is formed of verbs in *ṅgin*, by changing *ṅgin* or *gin* of the radical conjugation into *gẹskin*, so that the proper characteristic of this conjugation is the inserted *gẹ*. Verbs in *skin* have generally no distinct relative conjugation; for the few forms which seem to be such, may as well be considered as the causative conjugation with a relative force, *e.g. yẹgdẹ́skin*, "I help one to do," from *dískin*, "I do;" *yegẹkẹ́liskin* and *yekkẹ́liskin*, "I help one to learn, I teach," from *lískin*, "I learn;" *yukúruskin*, "I fall upon," from *yūrúskin*, "I fall;" *yigagásẹskin*, "I run after," from *kásẹskin*, "I run;" &c.

3. *Reflective Conjugation.*

§. 56. This gives a reflective direction to the energy expressed by the radical form of a verb, hence it cannot be used of verbs which are originally intransitive. It renders transitive verbs either intransitive or reflective, and in the plural frequently reciprocal. From verbs in *ṅgin* it is formed by changing that termination into *tẹskin*, of which the syllable *tẹ* is the characteristic; but from verbs in *skin* it is formed by a prefix. The consonant *t* again conveys the reflective characteristic, but the vowel by which it is accompanied varies. The choice of this vowel seems to be regulated by the vowel of the root, (see §. 12.) *e.g. túruskin* of *rúskin*, *túmuskin* of *múskin*, but *tẹ́táskin* of *taksin*. When a verb in *skin* begins with *k* or *p*, they are changed into *g* and *b* by the reflective *t*; *e.g. túguskin*, from *kúskin*; but an initial *b* and *g* change the preceding *t* of reflection into *d*, *e.g. dúbuskin*, from *búskin*, *dẹgẹdẹ́skin*, from *gẹndẹ́skin*. It is even possible that the second rule may be called into operation in consequence of the effect of the first. When a verb terminating in *skin* begins with *y*, this is simply displaced by the

reflective *t*, *e.g. táskin*, from *yáskin*; *targálļeskin*, from *yargálļeskin*; *tískin*, from *yískin*.

4. *Causative Conjugation.*

§. 57. This expresses causation of the energy denoted by the radical conjugation, when formed of *intransitive verbs*, and thus corresponds in office with the Hebrew "Hifil." When formed of *transitive verbs*, its force generally coincides with that of the *relative* conjugation. Formally it always consists of the relative conjugation and a prefix, and this circumstance may account for the fact, that, in signification also, these two conjugations are not kept so distinct from one another, and that it is difficult to say whether certain forms of the verbs in *skin* are relative or causative (vide §. 55). It is not unlikely that forms of verbs in *skin*, which have *yigę*, *yig*, *yug*, &c. prefixed, are properly the third conjugation, so that the *g* of these prefixes is identical with the terminational *g* which we have found to be the characteristic of the relative conjugation. But though it is still possible that *yigę* is synonymous with *yitę*, and as the evidently causative forms of the transitive verbs in *ngin*, are generally used as relatives, we always enumerate the the forms with the prefix *yígę*, *yig*, &c., under the fourth or causative conjugation, although in force they coincide with the relative forms. It is scarcely possible not to be struck with the similarity between *yítę* and הִת, though the present force of these verbal prefixes is no longer the same in Bornu and Hebrew.

§. 58. As the causative conjugation is only formed from a limited number of verbs, it will be necessary to give a list of them. And, on account of their difference in form and use, referred to in §. 57, they had better be divided into three different classes.

a. List of *intransitive verbs* in *ngin*, forming a causative conjugation.

ámgin, "am cold."
árŋgin, "get dry."
atsálŋgin, "hurry."
bagóŋgin, "die."
bóŋgin, "lie down."
búrŋgin, "am friendless."
dāmáŋgin, "recover."
dáŋgin, "stand."
dēríŋgin, "am lean."
dębdóŋgin, "spend a day."
díngin, "become old."
dōndíŋgin, "become ill."
dzúmgin, "fast."
fugúŋgin, "go before."
gámgin, "am left."
gęskéŋgin, "am steady."
kaliáŋgin, "become a slave."
kāmbéŋgin, "become free."
kannuáŋgin, "become warm."
káŋgin, "escape."
kęntšíŋgin, "become a slave,"
kęrŋgin, "become solid."
kętšíŋgin, "am agreeable."
kōeigęŋgin, "am afraid."
kúlŋgin, "am fat."
lámgin, "wash."
larsáŋgin, "marry."
lelęŋgin, "walk."
lęngin, "sleep."
lęŋgin, "go."
líŋgin, "come out."
lólōŋgin, "tremble."
lúmgin, "immerge."
manáŋgin, "speak."
mbáŋgin, "swim."
męŋgin, "return."
męręskin, "recover."
námgin, "sit."
nęmgin, "am silent."
nóŋgin, "know."
nóŋgūŋgin, "am ashamed."
ŋgalgóŋgin, "recover."
ŋgámgin, "am dry."
ŋgáŋgin, "recover."
ŋgāfóŋgin, "go back."
ŋgēsęŋgin, "forget."
ŋgubúŋgin, "be many."
ŋgudíŋgin, "become poor."
ŋgúŋgin, "bow."
ŋguruŋgurúmgin, "kneel."
páŋgin, "awake."
ríŋgin, "fear."
sālíŋgin, "pray."
táŋgin, "recollect."
tsęmgin, "descend."
tšíŋgin, "rise."
tusúŋgin, "rest."
wólŋgin, "return."
wolóŋgin, "wash myself."
wufęŋgin, "pant."
wuráŋgin, "grow up."
yęsęŋgin, "go out of the way."
yílŋgin, "hollow."
yíngin, "breathe."

§. 59. *List of Transitive Verbs in ŋgin, forming a Causative Conjugation,* which, however, is commonly used with a relative force.

ámgin, "lift up."
áŋgin, "stretch."
bę́rŋgin, "scatter."
dálŋgin, "dye."
dámgin, "deny,"
déŋgin, "cook."
díŋgin, "rub."
dírŋgin, "cut."
dzúŋgin, "push."
fóŋgin, "join."
fúŋgin, "empty."
gálāŋgin, "teach."
góŋgin, "take."
gúlŋgin, "tell."
kálŋgin, "drive back."
kámgin, "cut."
kóŋgin, "stick."
lámgin, "load."
lúŋgin, "hang."
máŋgin. "seek."
ndálŋgin, "steal."
ŋgádarŋgin, "report."
ŋgángin, "milk."
ŋgúrnōŋgin, "help."
pálŋgin, "change."
párŋgin, "separate."
pépēŋgin, "untie."
pérŋgin, "spread."
pę́lēŋgin, "show."
pę́rę́mgin, "open."
píngin, "draw."
ráŋgin, "press."
rę́mgin, "bury."
róŋgin, "hold fast."
sámgin, "rub."
sámgin, "distribute."
sǫuárŋgin, "ask advice."
támgin, "hack."
tamóŋgin, "finish."
tárŋgin, "scatter."
tárŋgin, "dry."
téŋgin, "aim."
tę́mbalŋgin, "roll."
títīŋgin, "cover."
togsáŋgin, "mix."
tságēŋgin, "dress."
tsálŋgin, "cut."
tsámgin, "gather."
tsębáŋgin, "send."
tsę́ŋgin, "shake."
tsǫ́ŋgin, "take."
tsúmgin, "put down."
tšúāŋgin, "hoe."
túmgin, "honour."
túngin, "squeeze."
wáŋgin, "will not."
wárŋgin, "burn."
wómgin, "strike."
wósę́ŋgin, "beat."
wúŋgin, "look."
wúrŋgin, "cut off."
wusę́ŋgin, "cause to kneel."
karáŋgin, "read."
yę́mgin, "sprinkle."
yírŋgin, "throw."

Whereas all the preceding verbs form their causative conjugation by prefixing *yitę* to the relative, the verb *kǫ́ngin*, "to pass," forms its causative like the verbs in *skin*, viz. *yikkǫ́gęskin*, c. Ac. "I pass with something, I cause something to pass."

§. 60. A still smaller number of *verbs in skin* possess a causative conjugation. With them it is always derived from the radical form by prefixing either *yitę* or *yigę*, or a modification of the latter.

Verbs in *skin*, forming their causative conjugation by simply prefixing *yitę*, are—

gęlágęskin, "I remain."
kégęskin, "I distribute."
rǫ́gęskin, "I hang."
wáręskin, "I am ill."

Others form it by prefixing *yigę*, viz.

nágęskin, "I overtake."
rágęskin, "I like."
rąmbúskin, "I pay."
rǫ́ręskin, "I collect."
báskin, "I mount."
báskin, "I pound."
pęrtęskin, "I pick."

Others prefix *yig*, *yeg*, *yug*, as the vowel of the verb may require, viz.

yegdęskin, from *dískin*, "I do."
yigdǫ́ręskin, from *dǫ́ręskin*, "I pick."
yugdútęskin, from *dútęskin*, "I sew."
yegságęskin, from *ságęskin*, "I put down."

Others again modify the prefix still further, or equally well admit of several of the above prefixes, viz.

bāfúskin, "I cook," has *yitębāfúskin* and *yigbāfúskin*.
búskin, "I eat," has *yigębúskin* and *yegbúskin*.
gámbuskin, "I scratch," has *yitęgámbuskin* and *yigęgámbuskin*.
kásęskin, "I run," has *yigagásęskin* and *yikkásęskin*.
ladęskin, "I sell," has *yigęladęskin* and *yitęladęskin*.
pádgęskin, "I am lost," has *yitępádgęskin* and *yippádgęskin*.
yūrúskin, "I fall," has *yūkkúruskin*.

yúwūrẹskin, "I laugh," has *yukkúrẹskin*.
lískin, "I learn," has *yegẹkẹ́liskin* and *yekkẹ́liskin*.
karáskin, (an obsolete form of *karáŋgin*) "I read," has *yagagáraskin* and *yakkáraskin*.
dúruskin, "to shower down," has *yitẹdúruskin* and *yugdúruskin*.

5. *Compound Conjugations.*

§. 61. Strictly speaking, the causative conjugation belongs here, as it generally is a compound of *yitẹ* and the relative conjugation. But as this is a regular and uniform formation, we do not enumerate it in this place, where we have only to do with a few isolated and rare forms which consist of a combination of several of the above described conjugations. They shew the capability of the language to develope a number of other regular forms, in addition to the above-mentioned four conjugations. The following are such isolated forms as I met with—

kẹ́rŋgin, "I tie;" reflective *kẹ́rtẹskin*, "I tie myself;" relative reflective *kẹ́rtẹgẹskin*, "I tie myself to," *i.e.* "I hold fast something."
gẹ́rŋgin, "I drag;" reflective, *gẹ́rtẹskin*, "I drag myself, I move;" relative reflective, *gẹ́rtẹgẹskin*. "I move to."
kẹ́līŋgin, "I fold, roll;" reflective, *kẹ́lītẹskin*, "to roll, wind itself (said of a serpent);" relative reflective, *kẹ́lītẹgẹskin*, "to wind itself round something."
tẹŋgin, (obsolete) "I am near;" reflective, *tẹ́ktẹskin*, (obsolete) "I near myself;" relative, *tẹ́kkẹskin*, "I put near to;" relative reflective, *tẹ́ktẹgẹskin*, "I recline on."

III. *The Tenses of Verbs.*

§. 62. The Kanuri has only *absolute tenses*, and possesses no forms exactly corresponding to our imperfect, pluperfect, and paulopost future; for what it has analogous to these relative tenses is in fact a conjunctional mood, vide §. 89. The tenses for which the Bornu language possesses distinct forms, are five in number, of which two are

past, one future, and two indefinite. The *past tenses* are an *aorist* and a *perfect;* the *indefinite tenses,* so called because not confined to any one time, are a *first,* or *durative, frequentative;* and a *second,* or *momentary, solitive, indefinite.* In the indefinite tense the time-relation is subordinate, and the qualitative relation predominate. Therefore these two forms might be viewed as *moods*: but as they are formally parallel to the perfect tense, and as the time-relation is, at the same time, not excluded from them, we notice them amongst the *tenses.* It must also be remarked, that the second indefinite has in several persons a bye-form in *o,* viz. in the first person singular of the verbs in *ngin* and *skin,* as; *wúngē* and *wúngō, wúnẹskē* and *wúnẹskō, wúgẹskē* and *wúgeskō, wútẹskē* and *wútẹskō, yitẹwúgẹskē* and *yitẹwúgẹskō, rúskē* and *rúskō, túruskē* and *túruskō;* and in the third person singular and plural of most verbs in *skin,* as, *e.g. tsẹládẹ* and *tsẹládō, tsaládẹ* and *tsaládō, ísẹ* and *ísō, tsátẹ* and *tsátō, tsásātẹ* and *tsásātō, tšétsẹ* and *tšétsō, tšešétsẹ* and *tšešétsō,* &c.

In order to afford a convenient survey, we now give the first person singular of all the tenses in the different conjugations.

	I. CONJUGATIO N.	II. CONJUGATION.	III. CONJUGATION.	IV. CONJUGATION.
Indef. I.	*wúngin*	*wúgẹskin*	*wútẹskin*	*yitẹwúgẹskin*
	dámgin	*dábgẹskin*	*dáptẹskin*	*yitẹdábgẹskin*
	ladẹ́skin		*tẹladẹ́skin*	*yigẹladẹ́skin*
Indef. II.	*wúngē*	*wúgẹskē*	*wútẹskē*	*yitẹwúgẹskē*
	dámgē	*dábgẹskē*	*dáptẹskē*	*yitẹdábgẹskē*
	ladẹ́skē		*tẹladẹ́skē*	*yigẹladẹ́skē*
Perfect.	*wúngī*	*wúgẹskī*	*wútẹskī*	*yitẹwúgẹ́skī*
	dámgī	*dábgẹskī*	*dáptẹskī*	*yitẹdábgẹskī*
	ladẹ́skī		*tẹladẹ́skī*	*yigẹladẹ́skī*
Aorist.	*wúgoskō*	*wúgiguskō*	*wúgatuskō*	*yitẹwúgiguskō*
	dabgóskō	*dabgíguskō*	*dabgátuskō*	*yitẹdabgíguskō*
	kiladẹ́skō		*katẹladẹ́skō*	*kigẹladẹ́skō*
Future.	*wútsoskō*	*wútšiguskō*	*wútatuskō*	*yitẹwútšiguskō*
	daptsóskō	*daptšíguskō*	*daptátuskō*	*yitẹdaptšíguskō*
	tšiladẹ́skō		*tatẹladẹ́skō*	*tšigẹladẹ́skō*

IV. *Inflection of Verbs.*

§. 63. All verbs are divided into two classes, according as their termination in the radical conjugation is either *ŋgin* or *skin*; and originally a difference of meaning seems to have been corresponding to this difference of form. The difference was probably this, that verbs in *ŋgin* expressed a notion complete in itself, and not needing the complement of an object; whereas verbs in *skin* expressed a transitive or outwardly-operating direction of the verbal energy. Accordingly this difference of Kanuri verbs seems to have been the same as that between the Greek middle and active, or the Sanscrit atmanepadam and parasmaipadam. This view is also borne out by the circumstance, that the verbs in *ŋgin* have formed a distinct relative conjugation, whereas the verbs in *skin* are without one (vide §. 55). But as it has been observed with regard to those languages, so it must also be said of the Kanuri, that language, as it at present exists, disposes of both forms in rather an arbitrary manner; so that the originally intransitive form has now as frequently a transitive signification, and *vice versâ*.

Verbs terminating in the radical conjugation in *ŋgin* are so differently inflected from those in *skin*, that, in point of inflection, both must be kept entirely distinct. If we compare both classes, the personal characteristic appears to be, in the *singular*, for the first person, *g*; for the second, *m*; for the third, *ts*; and in the *plural*—where, however, the characteristic of person and tense are not kept so distinct—for the first person, *ye*; for the second, *wu*; and for the third, *tsa*.

A. *Inflection of Verbs in ŋgin.*

§. 64. It is a very remarkable circumstance, that the Kanuri language possesses a verb which is identical with the inflectional terminations of the verbs in *ŋgin*. Such an identity, it is true, might be merely accidental. But

if we consider the indefinite generality and vagueness of the signification of that peculiar verb (comp. the Syntax), and its dependent character as an enclitic, by dint of which character it could so easily coalesce with a root into one word, we must be led to think it probable, that the present conjugational terminations were originally nothing more than the inflected forms of the verb *ṅgin*, appended to the verbal roots. This view is the less surprising, as it is supposed, that in many other languages also the inflectional terminations arose from originally independent and separate words. Whether the inflection of the verbs in *skin* has the same origin, cannot now be so easily decided, as it appears to be much more closely and organically connected with the verbal root, and probably of greater antiquity, than the inflection of verbs in *ṅgin*.

We now give the inflection of the verb *ṅgin*, as a key to the inflection of the whole class of verbs in *ṅgin*, remarking, that the verb *ṅgin*, in the present stage of the language, is not used in any but the first conjugation; and even here has no perfect tense.

INDEFINITE I.	INDEFINITE II.	AORIST.	FUTURE.
wú ṅgin	*ṅgē* or *ṅgō*	*goskō*	*tsoskō*
ní nęmin	*nęm*	*gam*	*tsam*
ší tsęnyin or *tšin*	*tsę*	*gonō*	*tsonō*
andí nyēn	*nyē*	*geiyē*	*tseiyē*
nandí nuwī	*nū*	*gǫu*	*tsǫu*
sandí tsanyin or *tsei*	*tsā*	*gędа* or *gēada*	*tšędа* or *tšēada*

§. 65. Verbal roots whose inflectional terminations coincide with the preceding verb terminate either in a vowel, or in one of the liquid consonants, *l, m, n, ṅ, r*. If the verbal character is a vowel or *r*, the terminations are regular throughout; viz. in the first indefinite, *ṅgin, nęmin, tšin*; *nyen, nuwi tsei*. In illustration of this, we will now give the full inflection of the verb *wúṅgin*, "I look."

		I. CONJUGATION.	II. CONJUGATION.	III. CONJU.	IV. CONJUGATION.
Indefinite I.	*wu*	*wúṅgin*[1]	*wúgẹskin*	*wútẹskin*	*yitẹwúgẹskin*
	ni	*wúnẹmin*	*wúgẹmin*	*wútẹmin*	*yitẹwúgẹmin*
	ši	*wútšin*	*wútsẹgin*	*wútin*	*yitẹwútsẹgin*
	ándi	*wúnyēn*	*wúgēn*	*wútēn*	*yitẹwúgēn*
	nándi	*wúnuwī*	*wúguwī*	*wútuwī*	*yitẹwúguwī*
	sándi	*wútsei*	*wútsagei*	*wútei*	*yitẹwútsagei*
Indefinite II.	*wu*	*wúṅgē*[2]	*wúgẹskē*[3]	*wútẹske*[4]	*yitẹwúgẹskē*[5]
	ni	*wúnẹm*	*wúgẹm*	*wútẹm*	*yitẹwúgẹm*
	ši	*wútsẹ*	*wútsẹgẹ*	*wútẹ*	*yitẹwútsẹgẹ*
	ándi	*wúnyē*	*wúgē*	*wútē*	*yitẹwúgē*
	nándi	*wúnū*	*wúgū*	*wútū*	*yitẹwúgū*
	sándi	*wútsá*	*wútsāga*	*wúta*	*yitẹwútsāga*
Perfect.	*wu*	*wúṅgī*[6]	*wúgẹskī*	*wútẹskī*	*yitẹwúgẹskī*
	ni	*wúnẹmī*	*wúgẹmī*	*wútẹmī*	*yitẹwúgẹmī*
	ši	*wútšī*	*wútsẹgī*	*wútī*	*yitẹwútsẹgī*
	ándi	*wúnyē*	*wúgē*	*wútē*	*yitẹwúgē*
	nándi	*wúnuwī*	*wúguwī*	*wútuwī*	*yitẹwúguwī*
	sándi	*wútsei*	*wútsagei*	*wútei*	*yitẹwútsagei*
Aorist.	*wu*	*wúgosko*	*wúgigusko*[7]	*wúgatẹskō*	*yitẹwúgiguskō*
	ni	*wúgam*	*wúgigẹm*	*wúgatẹm*	*yitẹwúgigẹm*
	ši	*wúgonō*	*wúgigunō*[8]	*wúgatẹ*	*yitẹwúgigunō*
	ándi	*wúgeiyē*	*wúgigē*	*wúgatē*	*yitẹwúgigē*
	nándi	*wúgọu*	*wúgigū*	*wúgatū*	*yitẹwúgigū*
	sándi	*wúgẹ̄da*	*wúgẹ̄ga*[9]	*wúgata*	*yitẹwúgẹ̄ga*

[1] and *wúnẹskin*. [2] and *wúṅgō*, also *wúnẹskē* and *wúnẹskō*.
[3] and *wúguskō* or *wúgẹskō*. [4] and *wútẹskō*.
[5] and *yitẹwúgẹskō*. [6] and *wúnẹskī*. [7] and *wúgigẹskō*.
[8] and *wúgigẹnō*. [9] and *wúgēaga*.

	I. CONJUGATION.	II. CONJUGATION.	III. CONJU.	IV. CONJUGATION.
Future.	*wu wúts*oskō[1]	*wúts̆i*guskō[3]	*wútat*ęskō	*yitęwúts̆i*guskō
	*ni wúts*am	*wúts̆i*gęm	*wútat*ęm	*yitęwúts̆i*gęm
	*s̆i wúts*onō	*wúts̆i*gunō[4]	*wútat*ę	*yitęwúts̆i*gunō
	*ándi wúts*eiyē	*wúts̆i*gē	*wútat*ē	*yitęwúts̆i*gē
	*nándi wúts*ou	*wúts̆i*gū	*wútat*ū	*yitęwúts̆i*gū
	*sándi wúts̆*ēda[2]	*wúts̆*āga	*wútā*ta	*yitęwúts̆*āga

§. 66. In the preceding paragraph we illustrated the *normal* inflection of verbs in *ngin*, but now we have also to attend to those cases, where the normal inflection is interfered with. This interference arises from the contact of the verbal character, *i.e.* the last letter of the verbal root, with the initial of the termination, and the actual deviation from the normal consists only in the assimilation occasioned by that contact. This assimilation takes place either in the preceding or the following of the two meeting letters: the former is the case, when the verbal character is *m*, *n*, or *ṅ*, and the latter, when it is *l*. The changes which *l* produces are confined to the first conjugation, and consist in the conversion of the initial *n* of the termination, into *l*. Thus of *wólṅgin*, "I return," we get *wólleskin*, *wóllęmin*, *wóllēn*, *wólluwī*, &c. All the verbs whose character is *m*, *n*, or *ṅ* agree in dropping the *ṅ* of the first person, as, *námgin*, *mángin*, *kálaṅgin*: but in their further inflection they separate into two classes, one of which retain their character throughout and are conjugated regularly, as verbs with the character *r*, and the other which assimilate their character to the termination, so that *m* becomes *p*, *n* becomes *t*, and *ṅ* becomes *k* before *t*, and again *m* becomes *b*, *n* becomes *d*, and *ṅ* becomes *g* before *g*. Only in the last case the two *g*'s, thus meeting, frequently become *kk*. Thus from *námgin*, "I sit,"

---

[1] and *wúskō*

[2] and *wúts̆iāda*.

[3] and *wúts̆igęskō*.

[4] and *wúts̆igęnō*.

mángin, "I draw tight," *kálaṅgin*, "I turn," we get in the first conjugation:

náptšin	*máttšin*	*kálaktšin*
náptsei	*máttsei*	*kálaktsei*
náptsẹ	*máttsẹ*	*kálaktsẹ*
náptsā	*máttsā*	*kálaktsā*
nábgoskō	*mádgoskō*	*kálaggoskō* & *kálakkoskō*
nábgam	*mádgam*	*kálaggam* & *kálakkam*
nábgonō, &c.	*mádgonō*, &c.	*kálaggonō* & *kállakkonō*, &c.
náptsoskō	*máttsoskō*	*kálaktsoskō*
náptsam	*máttsam*	*kálaktsam*
náptsonō, &c.	*máttsonō*, &c.	*kálaktsonō*, &c.

To show the further euphonic alterations, we will give the full inflection of *māngin*, in the second and third conjugations, from which the corresponding forms of *námgin* and *kálaṅgin* can be easily abstracted.

Conjugation II.

	INDEFINITE I.	INDEFINITE II.	AORIST.	FUTURE.
wu	*mádgẹskin*	*mádgẹskē*	*mádgiguskō*	*máttšiguskō*
ni	*mádgẹmin*	*mádgẹm*	*mádgigẹm*	*máttšigẹm*
ši	*máttsẹgin*	*máttsẹgẹ*	*mádgigunō*	*máttšigunō*
ándi	*mádgēn*	*mádgē*	*mádgigē*	*máttšigē*
nándi	*mádguwī*	*mádgū*	*mádgigū*	*máttšigū*
sándi	*máttsagei*	*máttsāga*	*mádgẹ̄ga*	*máttšāga*

Conjugation III.

wu	*máttẹškin*	*máttẹskē*	*mádgatẹskō*	*máttatẹskō*
ni	*máttẹmin*	*máttẹm*	*mádgatẹm*	*máttatẹm*
ši	*máttin*	*máttẹ*	*mádgatẹ*	*máttatẹ*
ándi	*máttēn*	*máttē*	*mádgatē*	*máttatē*
nándi	*máttuwī*	*máttū*	*mádgatū*	*máttatū*
sándi	*máttei*	*máttā*	*mádgāta*	*máttāta*

§. 67. As the verbs with the character *m*, *n* or *ṅ* separate into

two classes, viz. those euphonically changed and those unchanged, we now furnish a list of both classes.

1. List of verbs euphonically changed:

a. Verbs inflected like *námgin*, "I sit:"

āgẹlámgin, "I trouble."
ámgin, "I lift."
dagámgin, "I make holes in planting."
dámgin, "I hinder."
dẹ́mgin, "I permit."
gámgin, "I remain behind."
gurúmgin, "I prick."
kámgin, "I overtake."
kúrumgin, "I sew a mat."
lámgin, "I load"
lúmgin, "I dive."
rẹ́mgin, "I cover."
surúmgin, "I sip."
támgin, "I fill."
tsámgin, "I collect."
tsẹ́mgin, "I descend."
tsúmgin, "I put down."
túmgin, "I reverence."
watsẹ́mgin, "It behoves me."
wómgin, "I knock."
yámgin, "I sprinkle."

b. Verbs inflected like *mángin* "I draw tight:"

gẹbángin, "I mash."
kamángin, "I knead."
kángin, "I skim."
kasángin, "I consent."
léngin, "I sleep."
píngin, "I draw a sword."
rángin, "I lean against."
sángin, "I summon to prayer by hollooing."
súngin, "I whip."
súrungin, "I open a loop."
tángin, "I ascend."
túngin, "I squeeze."

c. Verbs inflected like *kálaŋgin*, "I turn."

báŋgin, "I knock."
fő́ŋgin, "I join."
kő́ŋgin, "I stick."
múŋgin, "I draw out."
pẹrtẹ́ŋgin, "I agonize."
ráŋgin, "I can."
sadáŋgin, "I give alms."
sáŋgin, "I strain."
sű́ŋgin, "I bore."
šíŋgin, "I scrape."
táŋgin, "I recollect."
tsáŋgin, "I cover."
tsẹ́ŋgin, "I beckon."
tső́ŋgin, "I dip in."
tsúŋgin, "I cut open."
yēsáŋgin, "I castrate."
yő́ŋgin, "I drive."

2. List of verbs not euphonically changed, but inflected regularly, like those with the character *r*.

a. Verbs with *m* as their character:

adímgin, "I make a eunuch."
ámgin, "I grow cold."
bę́rę́mgin, "I twine yarn."
bę́rtsę́mgin, "I honour."
dámgin, "to flow."
digámgin, "I make water."
kámgin, "I cut."
kámgin, "I become an adult."
kę́rę́mgin, "I lop."
kúrumgin, "I bale out."
lámgin, "I join."
lámgin, "I wash."
nąmgin, "I break."
námgin, "I mark."
nę́mgin, "I am silent."
ngámgin, "I become lean."
ngę́rę́mgin, "I run."
pę́rę́mgin, "I open."
salámgin, "I salute."
sámgin, "I rub."
sámgin, "I distribute."
támgin, "I throw."
tę́mgin, "I build."

b. Verbs with *n* as their character:

dę́langin, "I boil a soup."
lálāngin, "I revile."
lángin, "I revile."
píngin, "I put off clothes."
našíngin, "I dream."
ntsúngin, "I beg."
ngángin, "I milk."
sę́ngin, "I disentangle."
yíngin, "I breathe."

c. Verbs with *ṅ* as their character:

kārą́ṅgin, "I approach."
kę́rąṅgin, "I overhear."

§. 68. The verb *pą́ṅgin*, "I hear," has certain peculiarities which distinguish it from *pą́ṅgin*, "I awake," and which consist in its assuming *n* before all formative appendages beginning with *t*, and in its retaining *ṅ* before the formative appendages beginning with *g*. The last of these two rules, however, permits of one exception, the passive participle not being *pāṅgáta*, but *pāngáta*. In the first conjugation the inflection of the chief tenses is as follows:

INDEFINITE I.	AORIST.	FUTURE.
wu pą́ṅgin,	*pāṅgóskō*,	*pāntsóskō*.
ni pą́nę́min,	*pą́ṅgam*,	*pą́ntsam*.

INDEFINITE I.		AORIST.	FUTURE.
ši	*pą́ntšin*	*pāṅgónō*	*pāntsónō*
ándi	*pą́nyen*	*pą́ṅgẹiyē*	*pą́ntseiyē*
nándi	*pą́nuwī*	*pą́ṅgọu*	*pą́ntsọu*
sándi	*pą́ntsei*	*pāṅgẹ́da*	*pāntšẹ́da*

§. 69. Special notice must also be taken of the verbs in which the termination is preceded by *sẹ* or *su*, and all of which are either dissyllabic or polysyllabic. They have this peculiarity, that, before the terminations beginning with *g* and *ts*, they always drop the *ẹ* or *u*, and that they only retain the *s*, of the terminational *ts*, so that two *s*'s meet, one radical, the other formative; both of which, according to §. 18, are changed into *š* before *i* and *ẹ*.

In illustration of these rules we will here give the inflection of the verbs *káseṅgin*, "I draw," and *tusúṅgin*, "I rest."

INDEFINITE I.		INDEFINITE II.	PERFECT.	AORIST.	FUTURE.
wu	*káseṅgin*	*káseṅgē*	*káseṅgī*	*kásgoskō*	*kássoskō*
ni	*káseṇemin*	*káseṇem*	*káseṇemī*	*kásgam*	*kássam*
ši	*kášš̌in*	*kássẹ*	*kášš̌ī*	*kásgonō*	*kássonō*
ándi	*káseṇyen*	*káseṇyē*	*káseṇyē*	*kásgeiyē*	*kásseiyē*
nándi	*káseṇuwī*	*káseṇū*	*káseṇuwī*	*kásgọu*	*kássọu*
sándi	*kássei*	*kássā*	*kássei*	*kásgẹ́da*	*kášš̌ẹ́da*
wu	*tusúṅgin*	*tusúṅgē*	*tusúṅgī*	*tusgóskō*	*tussóskō*
ni	*tusúṇemin*	*tusúṇem*	*tusúṇemī*	*túsgam*	*tússam*
ši	*túšš̌in*	*tússẹ*	*túšš̌ī*	*tusgónō*	*tussónō*
ándi	*tusúnyen*	*tusúnyē*	*tusúnyē*	*tusgeíyē*	*tusseíyē*
nándi	*tusúnuwī*	*tusúnū*	*tusúnuwī*	*túsgọu*	*tússọu*
sándi	*tússei*	*tússā*	*tússei*	*tusgẹ́da*	*tušš̌ẹ́da*

In the second and third conjugations it will be sufficient, to inflect only one verb, and the fourth needs no illustration, as it can be easily abstracted from the second.

Conjugation II.

	INDEFINITE I.	INDEFINITE II.	PERFECT.	AORIST.	FUTURE.
wu	*kásgẹskin*	*kásgẹskē*	*kásgẹskī*	*kásgiguskō*	*káššiguskō*
ni	*kásgẹmin*	*kásgẹm*	*kásgẹmī*	*kásgigẹm*	*káššigẹm*
ši	*kássẹgin*	*kássẹgẹ*	*kássẹgī*	*kásgigunō*	*káššigunō*
ándi	*kásgēn*	*kásgē*	*kásgē*	*kásgigē*	*káššigē*
nándi	*kásguwi*	*kásgū*	*kásguwī*	*kásgigū*	*káššigū*
sándi	*kássagei*	*kássāga*	*kássagei*	*kásgẹ̄ga*	*káššāga*

Conjugation III.

wu	*kástẹskin*	*kástẹskē*	*kástẹskī*	*kásgatẹskō*	*kástatẹskō*
ni	*kástẹmin*	*kástẹm*	*kástẹmī*	*kásgatẹm*	*kástatẹm*
ši	*kástin*	*kástẹ*	*kástī*	*kásgatẹ*	*kástatẹ*
ándi	*kástēn*	*kástē*	*kástē*	*kásgatē*	*kástatē*
nándi	*kástuwī*	*kástū*	*kástuwī*	*kásgatū*	*kástatū*
sándi	*kástei*	*kástā*	*kástei*	*kásgāta*	*kástāta*

The following verbs are conjugated in the same manner—

mẹsẹ́ṅgin, "I decay."
pẽsẹṅgin, "I winnow."
pẹ́rẹsẹṅgin, "I escape."
tẹṅgẹrẹ́sẹṅgin, "I halt."
túsẹṅgin, "I beat."
tsúsẹṅgin, "I vomit."
wósẹṅgin, "I clear from chaff."
wusẹ́ṅgin, "I cause a camel to kneel."
yẹ́sẹṅgin, "I go out of the way."

The defective verb *túsgẹskin*, "I set on fire," is inflected like the third conjugation of the preceding verbs.

B. Inflection of Verbs in skin.

§. 70. Verbs in *skin* exhibit a far greater variety and multiplicity of forms, than verbs in *ṅgin*; so much so, that, at first sight, one might be tempted to say, what has once been asserted of the Georgian, that the language has as many conjugations as verbs. But if we examine them more closely, we soon find that they admit of a distribution into larger or smaller groups. The most striking difference in the inflection of verbs in *skin*

from those in *ngin* consists in the former using *prefixes*, in several cases, where the latter have *suffixes*. These cases are, the formation of the third person, the characteristic of the aorist and future tenses, and of the reflective conjugation. As these prefixes occasion several changes in verbs beginning with *y*, the first great division of the verbs terminating in *skin* will be that of verbs beginning with *y*, and verbs beginning otherwise. Then both these classes have to be subdivided into, 1. monosyllabic verbs, 2. Verbs monosyllabic in consequence of contraction, and 3. polysyllabic verbs.

I. *Inflection of Verbs in* skin, *not beginning with* y.

a. Such verbs with *monosyllabic roots*. And these monosyllables have again to be divided according to their vowels, viz.

α. Monosyllabic Roots with the Vowel i.

§. 71. Of the last-mentioned class, the verb *dískin*, "I do," may serve as a paradigm.

Conjugation I.

INDEFINITE I.		INDEFINITE II.	PERFECT.	AORIST.	FUTURE.
wu	*dískin*	*dískē*	*dískī*	*kidískō*	*tšidískō*
ni	*dímin*	*dim*	*dímī*	*kídẹm*	*tšídẹm*
ši	*tsẹ́din*	*tsẹ́dẹ*	*tsẹ́dī*	*kídō*	*tšídō*
ándi	*díyēn*	*díyē*	*díyē*	*kídiyē*	*tšídiyē*
nándi	*díwī*	*díū*	*díwī*	*kídū*	*tšídū*
sándi	*tsádin*	*tsádẹ*	*tsádī*	*kẹ́dō*	*tšẹ́dō*

Conjugation II. "I make myself," *e.g.* by looking into a mirror.

wu	*tẹdẹ́skin*	*tẹdẹ́skē*	*tẹdẹ́skī*	*katẹdẹ́skō*	*tatẹdẹ́skō*
ni	*tẹ́dẹmin*	*tẹ́dẹm*	*tẹ́dẹmī*	*kátẹdẹm*	*tátẹdẹm*
ši	*tẹ́din*	*tẹ́dẹ*	*tẹ́dī*	*kátẹdō*	*tátẹdō*
ándi	*tẹ́dīyen*	*tẹ́diyē*	*tẹ́diyē*	*katẹdíyē*	*tatẹdíyē*
nándi	*tẹ́duwi,*	*tẹ́dū*	*tẹ́duwī*	*kátẹdū*	*tátẹdū*
sándi	*tádin*	*tádẹ*	*tádī*	*katádō*	*tatádō*

Conjugation IV., also with the forms, *yegẹdẹ́skin* and *yitẹdískin*.

	INDEFINITE I.	INDEFINITE II.	PERFECT.	AORIST.	FUTURE.
wu	*yegdẹ́skin*	*yegdẹ́skē*	*yegdẹ́skī*	*kigdẹ́skō*	*tšigdẹ́skō*
ni	*yegdẹ́min*	*yégdẹm*	*yegdẹ́mī*	*kígdẹm*	*tšígdẹm*
ši	*tsẹ́gdin*	*tsẹ́gdẹ*	*tsẹ́gdī*	*kígdō*	*tšígdō*
ándi	*yégdēn* & *yégdīyen*	*yégdē*	*yégdē*	*kígdiyē*	*tšígdiyē*
nándi	*yegdúwī*	*yégdū*	*yegdúwī*	*kígdū*	*tšígdū*
sándi	*tsaságdin*	*tsaságdẹ* & *tságdẹ*	*tsaságdī*	*kẹ́ságdō*	*tšẹ́ságdō*

Of this class of verbs we only met with two more, viz. *tískin*, "I suffice," *lískin*, "I learn;" but the former is only used in the first conjugation, and the latter has in the third conjugation, not *tẹlẹ́skin* but *tẹlískin*, and in the fourth, not *yeglẹ́skin*, but *yēkẹ́liskin* or *yẹkẹ́liskin*, &c.

§. 72. *β. Monosyllabic roots with the vowel a.*

Conjugation I.

	INDEFINITE I.	INDEFINITE II.	PERFECT.	AORIST.	FUTURE.
wu	*táskin*	*táskē*	*ṭáskī*	*kítaskō*	*tšítaskō.*
ni	*tā́min*	*tām*	*tā́mī*	*kítām*	*tšítām.*
ši	*tsẹ́tei*	*tsẹ́tā*	*tsẹ́tei*	*kítā*	*tšítā.*
ándi	*teíyēn*	*teíyē*	*teíyē*	*kíteiyē*	*tšíteiyē.*
nándi	*tā́wī*	*tau*	*tā́wī*	*kítau*	*tšítau.*
sándi	*tsátei*	*tsátā*	*tsátei*	*kẹ́tā*	*tšẹ́tā* / *tšēátā.*

Conjugation III.

wu	*tẹ́taskin*	*tẹ́taskē*	*tẹ́taskī*	*kátẹtaskō*	*tátẹtaskō*
ni	*tẹ́tāmin*	*tẹ́tām*	*tẹ́tāmī*	*kátẹtām*	*tátẹtām*
ši	*tẹ́tei*	*tẹ́tā*	*tẹ́tei*	*kátẹtā*	*tátẹtā*
ándi	*tẹ́teiyēn*	*tẹ́teiyē*	*tẹ́teiyē*	*kátẹteiyē*	*tátẹteiyē*
nándi	*tẹ́tāwī*	*tẹ́tau*	*tẹ́tāwī*	*kátẹtau*	*tátẹtau*
sándi	*tátei*	*tátā*	*tátei*	*kátẹtā*	*tátẹtā*

The fourth conjugation is inflected according to the first, and has in the first indefinite, *yigętáskin* and *yitętáskin*; in the aorist, *kigętáskō* and *kitętáskō*; and in the future *tšigętáskō* and *tšitętáskō*.

It must be remarked, that the *a* of the root is sometimes pronounced so obtusely, as to sound almost like an *o*.

Other verbs conjugated like *táskin*, "I catch," are: *báskin*, "I pound;" *báskin*, "I mount;" and *gáskin*, "I follow."

γ. *Monosyllabic Roots with the Vowel u.*

§. 73. This class, like the preceding one, has in several forms an *i* added to the vowel of the root, and united with it into a diphthong. The verb *rúskin*, "I see," will serve as a paradigm, and the verbs inflected like it are: *búskin*, "I eat," *múskin*, "I put on a shirt;" but the verb *núskin*, "I die," deviates so much from the above, that its inflection must be given separately.

Conjugation I.

	INDEFINITE I.	INDEFINITE II.	PERFECT.	AORIST.	FUTURE.
wu	*rúskin*	*rúskē*	*rúskī*	*kíruskō*	*tšúruskō*
ni	*rű́min*	*rum*	*rű́mi*	*kírum*	*tšúrum*
ši	*tsúrui*	*tsúrū*	*tsúrui*	*kírū*	*tšúrū*
ándi	*ruíyēn*	*ruíyē*	*ruíyē*	*kíruiyē*	*tšúruiyē*
nándi	*rű́wī*	*rū*	*rű́wī*	*kírū*	*tšúrū*
sándi	*tsárui*	*tsárū*	*tsárui*	*kę́rū*	*tšę́rū &tšárū*
wu	*núskin*	*núskē*	*núskī*	*kánuskō*	*tsánuskō*
ni	*nű́min*	*num*	*númī*	*kánum*	*tsánum*
ši	*nui*	*nū*	*nui*	*kánū*	*tsánū*
ándi	*nuíyēn*	*nuíyē*	*nuíyē*	*kánuiyē*	*tsánuiyē*
nándi	*nű́wī*	*nū*	*nű́wī*	*kánū*	*tsánū*
sándi	*sánui*	*sánū*	*sű́nui*	*kásunū*	*tsásunū*

Conjugation IV.

	INDEFINITE I.	INDEFINITE II.	PERFECT.	AORIST.	FUTURE.
wu	*túruskin*	*túruskē*	*túruskī*	*káturuskō*	*tāturuskō*
ni	*túrūmin*	*túrum*	*túrumī*	*káturum*	*táturum*
ši	*túrui*	*túrū*	*túrui*	*káturū*	*táturū*
ándi	*túruiyēn*	*túruiyē*	*túruiyē*	*káturuiyē*	*táturuiyē*
nándi	*túruwī*	*túrū*	*túruwī*	*káturū*	*táturū*
sándi	*tárui*	*tárū*	*tárui*	*káturū*	*táturū*

b. Verbs which are either *monosyllabic in consequence of contraction*, or *dissyllabic in consequence of the characteristic of the second or third conjugation.*

§. 74. We have here a class of verbs which had perhaps better be considered as defective, *i.e.* as either the second or the third conjugation of obsolete verbs in *ṅgin*. This opinion appears to be borne out by the circumstance, that a number of them are still inflected regularly as the second and third conjugations of the verbs in *ṅgin*. Others, however, are inflected as if they were original verbs in *skin*, *i.e.* like those in §. 75 This double mode of inflection forms the principle on which these verbs are divided into two classes.

Of the first class, the following are inflected like the third conjugation of verbs in *ṅgin*: *ādęmtęskin*, "I reflect;" *támtęskin*, "I stretch myself;" and the following like the second conjugation,

bánāgęskin, "I help."
gęrégęskin, "I lean against."
nágęskin, "I overtake."
pádgęskin, "I go astray."
pádgęskin, "I draw to myself."
rógęskin. "I hang."
sábāgęskin, "I meet."
sębgęskin, "I forget."
tękkęskin "I lean, bring near."
tsękkęskin, "I hasten."

Of the second class, where it is possible, however, that the second syllable *tę* and *gę* is in many cases radical,

the following may formally be considered as the third conjugation of verbs in *ṅgin* :—

dű́tẹskin, "I sew."	*nā́tẹskin*, "I plant."
gẹ́rtẹskin, "I divide."	*nő́tẹskin*, "I send."
gű́tẹskin, "I draw."	*pẹrtẹ́skin*, "I cut with a sickle."
kú́tẹskin, "I bring."	*šírtẹskin*, "I flay."

And the following as the second conjugation :—

kẽ́gẹskin, "I divide."	*rāgẹ́skin*, "I like."
lúgẹskin, "I come out."	*sā́gẹskin*, "I unload."
mágẹskin, "I take."	*sáṅgẹskin*, "I raise."
nẽ́gẹskin, "I mind."	*sā́gẹskin*, "I put down."

Most of this class of verbs are frequently contracted, in the first person, so that we have, *e.g.*, *máskin*, *kímaskō*, *tšímaskō*, for *mágẹskin*, *kimāgẹ́skō*, *tšimāgẹ́skō*; and *nā́skin*, *kinā́skō*, *tšinā́skō*, for *nā́tẹskin*, *kinātẹ́skō*, *tšinātẹ́skō*, &c.

In illustration of what is stated above, we will now give the inflection of two verbs out of each class, and then add that of *gā́gẹskin*, "I enter," which, in several respects, differs from them.

	INDEFINITE I.	INDEFINITE II.	AORIST.	FUTURE.
wu	*ādẹmtẹ́skin*	*ādẹmtẹ́skē*	*ādẹmgátẹskō*	*ādẹmtátẹskō*
ni	*ādẹ́mtẹmin*	*ādẹ́mtẹm*	*ādẹmgátẹm*	*ādẹmtátẹm*
ši	*ādẹ́mtin*	*ādẹ́mtẹ*	*ādẹmgátẹ*	*ādẹmtátẹ*
ándi	*ādẹ́mtēn*	*ādẹ́mtē*	*ādẹmgátē*	*ādẹmtátē*
nándi	*ādẹ́mtuwī*	*ādẹ́mtū*	*ādẹmgátū*	*ādẹmtátū*
sándi	*ādẹ́mtẹi*	*ādẹ́mta*	*ādẹmgáta*	*ādẹmtáta*
wu	*nā́gẹskin*	*nā́gẹskē*	*nāgígẹskō*	*nātšígẹskō*
ni	*nágẹmin*	*nā́gẹm*	*nāgígẹm*	*nātšígẹm*
ši	*nátsẹgin*	*nátsẹgẹ*	*nāgígunō*	*nātšígunō*
ándi	*nā́gēn*	*nā́gē*	*nāgígē*	*nātšígē*
nándi	*nā́guwī*	*nā́gū*	*nāgígū*	*nātšígū*
sándi	*nátsagei*	*nátsaga*	*nāgẹ́ga*	*nātšẹ́ga*

	INDEFINITE I.	INDEFINITE II.	AORIST.	FUTURE.
wu	*nátẹskin*	*nátẹskē*	*kinātẹ́skō*	*tšinātẹ́skō*
ni	*nátẹmin*	*nátẹm*	*kinátẹm*	*tšinátẹm*
ši	*tsẹnátin*	*tsẹnátẹ*	*kinátō*	*tšinátō*
ándi	*nátēn*	*nátē*	*kinátē*	*tšinátē*
nándi	*nátuwí*	*nátū*	*kinátū*	*tšinátū*
sándi	*tsanátin*	*tsanátẹ*	*kẹnátō*	*tšanátō*
wu	*mágẹskin*	*mágẹskē*	*kímāgẹskō*	*tšímāgẹskō*
ni	*mágẹmin*	*mágẹm*	*kímāgẹm*	*tšímāgẹm*
ši	*tsẹ́māgin*	*tsẹ́māgẹ*	*kímogō*	*tšímogō*
ándi	*mágēn*	*mágē*	*kímagē*	*tšímagē*
nándi	*nágуwī*	*mágū*	*kímagū*	*tšímagū*
sándi	*tsámāgin*	*tsámāgẹ*	*kẹ́mogō*	*tšámogō*
wu	*gágẹskin*	*gágẹskē*	*kargágeskō*	*tsargágẹskō*
ni	*gágẹmín*	*gágẹm*	*kargágẹm*	*tsargágẹm*
ši	*gágin*	*gágẹ*	*kargágō*	*tsargágō*
ándi	*gágēn*	*gágē*	*kargágē*	*tsargágē*
nándi	*gágуwī*	*gágū*	*kargágū*	*tsargágū*
sándi	*tsagágin* *gagágin* *támui*	*tsagágẹ* *gagágẹ* *támū*	*kasargágō* *katúmū,*	*tsasargágō* *tatúmū*

c. *Polysyllabic Verbs* whose initial is not *y*.

In order fully to exhibit the inflection of these verbs, we shall have to subdivide them in the following manner:—

α. Polysyllabic verbs whose second vowel is either *ẹ* or *u*, and whose initial consonant is neither *g*, nor *k*, nor *p*.

§. 75. This subdivision of the polysyllabic verbs may be considered as exhibiting the regular inflection, whereas the following subdivisions exhibit deviations from the regular inflection. The two verbs *ladẹ́skin*, "I sell," and *lifúskin*, "I guard," may serve as paradigms.

INDEFINITE I.	INDEFINITE II.	PERFECT.	AORIST.	FUTURE.
wu	*ladẹ́skin*	*ladẹ́skē*	*ladẹ́skī*	*kiladẹ́skō*	*tšiladẹ́skō*
ni	*ládẹmin*	*ládẹm*	*ládẹmī*	*kiládẹm*	*tšiládẹm*
ši	*tsẹládin*	*tsẹládẹ*	*tsẹládī*	*kiládō*	*tšiládō*
ándi	*ládēn*	*ládē*	*ládē*	*kiládē*	*tšiládē*
nándi	*ládуwī*	*ládū*	*ládуwī*	*kiládū*	*tšiládū*
sándi	*tsaládin*	*tsaládẹ*	*tsaládī*	*kẹ̱ládō*	*tšaládō*
wu	*lifúskin*	*lifúskē*	*lifúskī*	*kilifúskō*	*tšilifúskō*
ni	*lífūmin*	*lífum*	*lífumī*	*kilífum*	*tšilífum*
ši	*tsẹlífin*	*tsẹlífō*	*tsẹlífī*	*kilífō*	*tšilífō*
ándi	*lífēn*	*lífē*	*lífē*	*kilífē*	*tšilífē*
nándi	*lífuwī*	*lífū*	*lífuwī*	*kilífū*	*tšilífū*
sándi	*tsalífin*	*tsalífō*	*tsalífī*	*kẹ̱lífō*	*tšẹ̱lífō*

Conjugation III.

wu	*tẹladẹ́skin*	*tẹladẹ́skē*	*tẹladẹ́skī*	*katẹladẹ́skō*	*tatẹladẹ́skō*
ni	*tẹládẹmin*	*tẹládẹm*	*tẹládẹmī*	*katẹládẹm*	*tatẹládẹm*
ši	*tẹládin*	*tẹládō*	*tẹládī*	*katẹládō*	*tatẹládō*
ándi	*tẹládēn*	*tẹládē*	*tẹládē*	*katẹládē*	*tatẹládē*
nándi	*tẹládуwī*	*tẹládū*	*tẹládуwī*	*katẹládū*	*tatẹládū*
sándi	*taládin*	*taládō*	*taládī*	*kataládō*	*tatẹládō*
wu	*tẹlifúskin*	*tẹlifúskē*	*tẹlifúskī*	*katẹlifúskō*	*tatẹlifúskō*
ni	*tẹlifúmin*	*tẹlífum*	*tẹlifúmī*	*katẹlífum*	*tatẹlífum*
ši	*tẹlífin*	*tẹlífū*	*tẹlífī*	*katẹlífō*	*tatẹlífō*
ándi	*tẹlífēn*	*tẹlífē*	*tẹlífē*	*katẹlífē*	*tatẹlífē*
nándi	*tẹlífuwī*	*tẹlífū*	*tẹlífuwī*	*katẹlífū*	*tatẹlífū*
sándi	*talífin*	*talífū*	*talífī*	*katẹlífō*	*tatẹlífō*

In the first person plural the verb *lifúskin* has the following forms, in addition to those given above: *lífuiyēn*, *lífuiyē*, *kilífuiyē*, *tšilífuiyē*. And if the initial vowel of a verb is *o* or *u*, the vowel of the prefix is influenced by it, according to §. 12; thus the verb *rǫ́rẹskin*, "I take out," has in the third per. sing., *tsurǫ́rin*, *tsurǫ́rẹ*, *tsurǫ́rī*, *kirǫ́rō*, *tširǫ́rō*, and in pl. *tsorǫ́rin*, *tsorǫ́rẹ*, *tsorǫ́rī*, *kẹ̱rǫ́rō*, *tšorǫ́rō*.

Additional verbs, inflected like *ladẹ́skin*, are, *lárẹskin*, "I rejoice;" *mbárẹskin*, "I am tired;" *nándẹskin*, "I bite;" *dőrẹskin*, "I pick;" *rőrẹskin*, "I take out," and the verbs constituting the second class of §. 74; also the verb *mérẹskin*, "I recover," but the latter, in the third person, with the bye-forms, *tsẹmḛ́rin*, *tsamḛ́rin*, *tsẹmḛ́rẹ*, *tsamḛ́rẹ*.

The verbs inflected like *lifúskin* are: *rambúskin*, "I pay;" *támbuskin*, "I taste."

β. Polysyllabic verbs whose initial consonant is either *g*, *k*, or *p*.

§. 76. The verbs which begin with *g* do not differ in inflection from those of the preceding paragraph, except in the Aorist tense of the first conjugation, whose characteristic prefix is *gi* instead of *ki*, and throughout the third conjugation, where the characteristic sharp mute becomes the corresponding flat one. The peculiarity of the verbs beginning with *k* and *p* consists in the change of these sharp mutes into the corresponding flat ones, whenever they are preceded by a formative sharp mute, *viz.* in the 3d per. sing. and pl. of the first conjugation, and throughout the third conjugation, but not in the fourth. To illustrate this, we now give the inflection of the three verbs: *gámbuskin*, "I scratch;" *kárẹskin*, "I tattoo;" and *pẹrtẹ́skin*, "I pluck."

Conjugation I.

INDEFINITE I.	INDEFINITE II.	PERFECT.	AORIST.	FUTURE.
wu	*gámbuskin*	*gámbuskē*	*gámbuskī*	*gigámbuskō*	*tšigámbuskō*
ni	*gámbumin*	*gámbum*	*gámbumī*	*gigámbum*	*tšigámbum*
ši	*tsẹgámbin*	*tsẹgámbū*	*tsẹgámbī*	*gigámbō*	*tšigámbō*
ándi	*gámbēn*	*gámbē*	*gámbē*	*gigámbē*	*tšigámbē*
nándi	*gámbuwī*	*gámbū*	*gámbuwī*	*gigámbū*	*tšigámbū*
sándi	*tsagámbin*	*tsagámbū*	*tsagámbī*	*gẹgámbō*	*tšẹgámbō*

	INDEFINITE I.	INDEFINITE II.	PERFECT.	AORIST.	FUTURE.
wu	*kárẹskin*	*kárẹskē*	*kárẹskī*	*kigárẹskō*	*tšigárẹskō*
ni	*kárẹmin*	*kárẹm*	*kárẹmī*	*kigárẹm*	*tšigárẹm*
ši	*tsẹgárin*	*tsẹgárẹ*	*tsẹgárī*	*kigárō*	*tšigárō*
ándi	*kárēn*	*kárē*	*kárē*	*kigárē*	*tšigárē*
nándi	*káruwī*	*kárū*	*káruwī*	*kigárū*	*tšigárū*
sándi	*tsagárin*	*tsagárẹ*	*tsagárī*	*kẹgárō*	*tšagárō*
wu	*pẹrtẹ́skin*	*pẹrtẹ́skē*	*pẹrtẹ́skī*	*kibẹrtẹ́skō*	*tšibẹrtẹ́skō*
ni	*pẹ́rtẹmin*	*pẹ́rtẹm*	*pẹ́rtẹmī*	*kibẹ́rtẹm*	*tšibẹ́rtẹm*
ši	*tsẹbẹ́rtin*	*tsẹbẹ́rtẹ*	*tsẹbẹ́rtī*	*kibẹ́rt*	*tšibẹ́rtō*
ándi	*pẹ́rtēn*	*pẹ́rtē*	*pẹ́rtē*	*kibẹ́rtō*	*tšibẹ́rtē*
nándi	*pẹ́rtuwī*	*pẹ́rtū*	*pẹ́rtuwī*	*kibẹ́rtū*	*tšibẹ́rtū*
sándi	*tsabẹ́rtin*	*tsabẹ́rtẹ*	*tsabẹ́rtī*	*kẹbẹ́rtō*	*tšabẹ́rtō*

Conjugation III.

wu	*dẹgámbuskin*	*dẹgámbuskē*	*dẹgámbuskī*	*kadẹgámbuskō*	*tadẹgámbuskō*
ni	*dẹgámbumin*	*dẹgámbum*	*dẹgámbumī*	*kadẹgámbum*	*tadẹgámbum*
ši	*dẹgámbin*	*dẹgámbū*	*dẹgámbī*	*kadẹgámbō*	*tadẹgámbō*
ándi	*dẹgámbēn*	*dẹgámbē*	*dẹgámbē*	*kadẹgámbē*	*tadẹgámbē*
nánd	*idegámbuwī*	*dẹgámbū*	*dẹgámbuwī*	*kadẹgámbū*	*tadẹgámbū*
sándi	*dagámbin,*	*dagámbū*	*dagámbī*	*kadẹgámbō*	*tadẹgámbō*
wu	*tẹgárẹskin*	*tẹgárẹskē*	*tẹgárẹskī*	*katẹgárẹskō*	*tatẹgárẹskō*
ni	*tẹgárẹmin*	*tẹgárẹm*	*tẹgárẹmī*	*katẹgárẹm*	*tatẹgárẹm*
ši	*tẹgárin*	*tẹgárẹ*	*tẹgárī*	*katẹgárō*	*tatẹgárō*
ándi	*tẹgárēn*	*tẹgárē*	*tẹgárē*	*katẹgárē*	*tatẹgárē*
nándi	*tẹgáruwī*	*tẹgárū*	*tẹgáruwī*	*katẹgárū*	*tatẹgárū*
sándi	*tagárin*	*tagárẹ*	*tagárī*	*kẹtagárō*	*tatagárō*
wu	*tẹbẹrtẹ́skin*	*tẹbẹrtẹ́skē*	*tẹbẹrtẹ́skī*	*katẹbẹrtẹ́skō*	*tatẹbẹrtẹ́skō*
ni	*tẹbẹ́rtẹmin*	*tẹbẹ́rtẹm*	*tẹbẹ́rtẹmī*	*katẹbẹ́rtẹm*	*tatẹbẹ́rtẹm*
ši	*tẹbẹ́rtin*	*tẹbẹ́rtẹ*	*tẹbẹ́rtī*	*katẹbẹ́rtō*	*tatẹbẹ́rtō*
ándi	*tẹbẹ́rtēn*	*tẹbẹ́rtē*	*tẹbẹ́rtē*	*katẹbẹ́rtē*	*tatẹbẹ́rtē*
nándi	*tẹbẹ́rtuwī*	*tẹbẹ́rtū*	*tẹbẹ́rtuwī*	*katẹbẹ́rtū*	*tatẹbẹ́rtū*
sándi	*tabẹ́rtin*	*tabẹ́rtẹ*	*tabẹ́rtī*	*katabẹ́rtō*	*tatabẹ́rtō*

Conjugation IV.

INDEFINITE I.	INDEFINITE II.	PERFECT.	AORIST.	FUTURE.
wu yitęgámbu-skin, &c.	*yitęgámbu-skē*, &c.	*yitęgámbu-skī*, &c.	*kitęgámbu-skō*, &c.	*tšitęgámbu-skō*, &c.
wu yitękárę-skin, &c.	*yitękáre-skē*, &c.	*yitękárę-skī*, &c.	*kitękárę-skō*, &c.	*tšitękárę-skō*, &c.
wu yigępértę-skin, &c.	*yigępértę-skē*, &c.	*yigępértę-skī*, &c.	*kigępértę-skō*, &c.	*tšigępértę-skō*, &c.

Other verbs, inflected like *gámbuskin*, are: *gádęskin*, "I murmur;" *gándęskin*, "I lick;" *gęndęskin*, "I shake;" *gęręskin*, "I gnaw;" *gęrtęskin*, "I separate."

Like *káręskin*: *kégęskin*, "I divide;" *kęndęskin*, "I tie a child on the back;" *kóręskin*, "I ask;" only that the prefix 3d per. sing. of this last verb is *tsu*, instead of *tsę*.

Like *pęrtęskin*: *pándęskin*, "I get."

γ. Polysyllabic verbs whose second syllable is *sę*.

§. 77. This class corresponds to those verbs in *ngin* which are enumerated in §. 69. They are only two in number, viz. *kásęskin*, "I run," and *ťsęskin*, "I come;" but they differ so much from one another, that the inflection of both must be given in full.

	INDEFINITE I.	INDEFINITE II.	PERFECT.	AORIST.	FUTURE.
wu	*kásęskin*	*kásęskē*	*kásęskī*	*kigásęskō*	*tšigásęskō*
ni	*kásęmin*	*kásęm*	*kásęmī*	*kigásęm*	*tšigásęm*
ši	*tsęgášin*	*tsęgásę*	*tsęgášī*	*kigásō*	*tšigásō*
ándi	*kášyēn* & *kášš̄ēn*	*kášyē* & *kášš̄ē*	*kášyē* & *kášš̄ē*	*kigášyē* & *kigášš̄ē*	*tšigášyē* & *tšigášš̄ē*
nándi	*kásuwī*	*kásū*	*kásuwī*	*kígásū*	*tšigásū*
sándi	*tsagášin*	*tsagásę*	*tsagášī*	*kęgásō*	*tšagásō*
wu	*ťsęskin*	*ťsęskē*	*ťsęskī*	*kádiskō*	*tsádiskō*
ni	*ťsęmin*	*ťsęm*	*ťsęmī*	*kádim*	*tsádim*
ši	*ťšin*	*ťsę* & *ťsō*	*ťšī*	*kádiō*	*tsádiō*

INDEFINITE I.	INDEFINITE II.	PERFECT.	AORIST.	FUTURE.
ándi ťšyēn	*ťšyē*	*ťšyē*	*kádiyē* & *kášyē*	*tsádiyē* & *tsášyē*
nándi ťsuwī	*ťsū*	*ťsuwī*	*kádiyū* & *kášš̆ū*	*tsádiyū* & *tsášš̆ū*
sándi ťsei	*ťsa*	*ťsei*	*kášš̆ō* & *kášyō*	*tsášš̆ō* & *tsášyō*

δ. Polysyllabic verbs inserting *r* between the prefixes and the root.

§. 78. There are three verbs belonging to this class, viz. *bāfúskin*, "I am cooked;" *degáskin*. "I remain; and *gťręskin*, "I tie." They all insert *r* in the aorist and future tense, but in the third person singular and plural, only *gér̄eskin*, and in the plural *bāfúskin*. The insertion of *r* unites them into one class, but as each has also some other peculiarities, we must give the inflection of all of them.

INDEFINITE I.	INDEFINITE II.	PERFECT.	AORIST.	FUTURE.
wu	*bāfúskin*	*bāfúskē*	*bāfúskī*	*karfāfúskō*	*tsarfāfúskō*
ni	*bāfúmin*	*bā́fum*	*bāfúmī*	*karfā́fum*	*tsarfā́fum*
ši	*bā́fin*	*bā́fū*	*bā́fī*	*karfā́fō*	*tsarfā́fō*
ándi	*bā́fēn*	*bā́fē*	*bā́fē*	*karfáfē*	*tsarfáfē*
nándi	*bā́fuwī*	*bā́fū*	*bā́fuwī*	*karfáfū*	*tsarfáfū*
sándi	*tsabā́fin*	*tsabáfū*	*tsabáfī*	*kasarfáfō*	*tsasarfáfō*
	tsarbā́fin	*tsarbā́fū*	*tsarbā́fī*		
	babā́fin	*babā́fū*	*babā́fī*		
wu	*degáskin*	*degáskē*	*degáskī*	*kargáskō*	*tsargáskō*
ni	*degā́min*	*dégām*	*degā́mī*	*kárgam*	*tsárgam*
ši	*dégei*	*dégā*	*dégei*	*kárgō*	*tsárgā*
ándi	*dégeiyen*	*degeíyē*	*degeíyē*	*kargeíyē*	*tsargeíyē*
nándi	*degā́wī*	*dégau*	*degā́wī*	*kárgo̱u*	*tsárgo̱u*
sándi	*dágui*	*dágū*	*dágui*	*kárgū* & *sárgū*	*tsárgū* & *tsasárgū*

	INDEFINITE I.	INDEFINITE II.	PERFECT.	AORIST.	FUTURE
wu	*gə́rẹskin*	*gə́rẹskē*	*gə́rẹskī*	*kirgə́rẹskō*	*tšigə́rẹskō*
ni	*gə́rẹmin*	*gə́rẹm*	*gə́rẹmī*	*kirgə́rẹm*	*tširgə́rẹm*
ši	*tsẹrgə́rin*	*tsẹrgə́rẹ*	*tsẹrgə́rī*	*kirgə́rō*	*tširgə́rō*
ándi	*gə́rēn*	*gə́rē*	*gə́rē*	*kirgə́rē*	*tširgə́rē*
nándi	*gə́ruwī*	*gə́rū*	*gə́ruwī*	*kirgə́rū*	*tširgə́rū*
sándi	*tsargə́rin*	*tsargə́rẹ*	*tsargə́rī*	*kẹrgə́rō*	*tšargə́rō*

The *e* of *gə́rẹskin* is often changed in the third person into *ẹ*, as *tsẹrgẹ́rin*, *tsargẹ́rin*, &c. *Degáskin* is only used in the first conjugation; *bāfúskin* has in the fourth conjugation, *yitẹbāfúskin*, and then means "to cook," transitive. *Gə́rẹskin* has in the fourth conjugation, *yirgə́rẹskin*, and the third conjugation we subjoin in full.

	INDEFINITE I.	INDEFINITE II.	PERFECT.	AORIST.	FUTURE.
wu	*tẹrgə́rẹskin*	*tẹrgə́rẹskē*	*tẹrgə́rẹskī*	*katẹrgə́rẹskō*	*tatẹrgə́rẹskō*
ni	*tẹrgə́rẹmin*	*tẹrgə́rẹm*	*tẹrgə́rẹmī*	*katẹrgə́rẹm*	*tatẹrgə́rẹm*
ši	*tẹrgə́rin*	*tẹrgə́rẹ*	*tẹrgə́rī*	*katẹrgə́rō*	*tatẹrgə́rō*
ándi	*tẹrgə́rēn*	*tẹrgə́rē*	*tẹrgə́rē*	*katẹrgə́rē*	*tatẹrgə́rē*
nándi	*tẹrgə́ruwī*	*tẹrgə́rū*	*tẹrgə́ruwī*	*katẹrgə́rū*	*tatẹrgə́rū*
sándi	*targə́rin*	*targə́rẹ*	*targə́rī*	*katargə́rō*	*tatargə́rō*

ϵ. The verb *wáręskin*, "I am sick.

§. 79. This verb is properly regular, and the forms which are peculiar to it arose simply from the euphonic changes to which *w* is liable. We now give its full inflection.

	INDEFINITE I.	INDEFINITE II.	PERFECT.	AORIST.	FUTURE.
wu	*wáręskin*	*wáręskē*	*wáręskī*	*kíwāręskō*	*tšúāręskō*
ni	*wáręmin*	*wáręm*	*wáręmī*	*kíwāręm*	*tšúāręm*
ši	*tsuárin*	*tsuárẹ*	*tsuárī*	*kíwārō*	*tšúārō*
ándi	*wárēn*	*wárē*	*wárē*	*kíwārē*	*tšúārē*
nándi	*wáruwī*	*wárū*	*wáruwī*	*kíwārū*	*tšúārū*
sándi	*tsawárin* & *tsọuárin*	*tsawárẹ* & *tsọuárẹ*	*tsawárī* & *tsọuárī*	*kẹ́wārō*	*tšáwārō*

2. *Inflection of verbs in* skin, *beginning with* y.

a. Such verbs with *monosyllabic roots.*

§. 80. This class contains only two verbs, one with the vowel *i*, and the other with the vowel *ę*, viz. *yískin*, "I give," and *yę́skin*, "I drink;" but they differ so much from each other, that it will be necessary to inflect them both. They only occur in the first conjugation.

INDEFINITE I.	INDEFINITE II.	PERFECT.	AORIST.	FUTURE.
wu	*yískin*	*yískē*	*yískī*	*kę́skō*	*tšę́skō*
ni	*yímin*	*yīm*	*yímī*	*kę̄m*	*tšę̄m*
ši	*tšīn*	*tšō*	*tšī*	*kę́nō*	*tšę́nō*
ándi	*yíyēn*	*yíyē*	*yíyē*	*kę́yē*	*tšę́yē*
nándi	*yúwī*	*yū*	*yúwī*	*kę́ou*	*tšę́ou*
sándi	*tsádin*	*tsádę*	*tsádī*	*kę́dō*	*tšę́dō*
wu	*yę́skin*	*yę́skē*	*yę́skī*	*kę́skō*	*tšę́skō*
ni	*yámin*	*yām*	*yámī*	*kéām*	*tšām*
ši	*tsei*	*tsā*	*tsei*	*kéā*	*tšā*
ándi	*yeíyēn*	*yę́yē* & *yeíyē*	*yeíyē*	*kę́yē*	*tšę́yē*
nándi	*yáwī*	*yau*	*yáwī*	*kéau*	*tšau*
sándi	*tsásei*	*tsásā*	*tsásei*	*kę́sā*	*tšę́sā*

§. 81. *b.* The verb *yáskin*, or *yátęskin*, "I carry," corresponds to the verbs in §. 74, and is conjugated as follows—

INDEFINITE I.	INDEFINITE II.	PERFECT.	AORIST.	FUTURE.
wu	*yáskin*	*yáskē*	*yáskī*	*keáskō*	*tšáskō*
	yátęskin	*yátęskē*	*yátęskī*	*keátęskō*	*tšátęskō*
ni	*yátęmin*	*yátęm*	*yátęmī*	*keátęm*	*tšátęm*
ši	*tsátin*	*tsátę*	*tsátī*	*keátō*	*tšátō*
ándi	*yátēn*	*yátē*	*yátē*	*keátē*	*tšátē*
nándi	*yátuwī*	*yátū*	*yátuwī*	*keátū*	*tšátū*
sándi	*tsasátin*	*tsásātę*	*tsasátī*	*kęsátō*	*tšasátō*

c. Polysyllabic verbs in *skin*, beginning with *y*.

§. 82. This class of verbs must again be subdivided according to the different formation of the third person in the Indefinite I:—part of them, *i.e.* all those whose last radical vowel is *a*, employing *i* for this purpose, which then unites with the radical *a* into the diphthong *ei*; and part of them, *i.e.* all those whose last radical vowel is either *ę* or *u*, using the termination *n*, which then invariably changes the preceding *ę* or *u* into *i*. But as most of the verbs constituting these two classes have also some other peculiarities, especially in forming the aorist and future tenses, it will be necessary to give the inflection of more than one verb from each class.

α. Polysyllabic verbs whose last radical vowel is a.

§. 83. Three verbs will be required to illustrate the inflection of this class, viz. *yakkáraskin*, "I teach," (probably itself the causative conjugation of *karáskin*, "I read,") *yēsáskin*, "I repair," *yirgáskin*, "I add." The minor differences in the inflection of these three verbs seem to depend on the vowel directly after the initial *y*, viz. *a*, *e*, *i*, which undergo different changes. After the first of these three verbs *yaŋgaŋgáskin*, "I mimic," is inflected, after the second: *yēsęráskin*, "I cough;" *yētsęráskin*, "I believe;" but the third stands by itself.

	INDEFINITE I.	INDEFINITE II.	PERFECT.	AORIST.	FUTURE.
wu	*yakkáraskin*	*yakkáraskē*	*yakkáraskī*	*kēakkáraskō*	*tšakkáraskō*
ni	*yakkárāmin*	*yakkárām*	*yākkárāmī*	*kēakkárām*	*tšakkárām*
ši	*tsakkárei*	*tsakkárā*	*tsakkárei*	*kēakkárā*	*tšakkárā*
ándi	*yakkáreiyen* & *yakkárēn*	*yakkáreiyē* & *yakkárē*	*yakkáreiyē* & *yakkárē*	*kēakkáreiyē*	*tšakkáreiyē*
nándi	*yakkárāwī*	*yakkárau*	*yakkárāwī*	*kēakkárau*	*tšakkárau*
sándi	*tsakkárei* & *tsasakkárei*	*tsakkárā* & *tsasakkárā*	*tsakkárei* & *tsasakkárei*	*kēakkárā* & *kęsakkárā*	*tšęsakkárā*

	INDEFINITE I.	INDEFINITE II.	PERFECT.	AORIST.	FUTURE.
wu	*yēsáskin*	*yēsáskē*	*yēsáskī,*	*kēasáskō*	*tšēasáskō*
ni	*yasą́min*	*yásām*	*yēsą́mī,*	*kę́asām*	*tšę́asām*
ši	*tsásei*	*tsásā*	*tsásei,*	*kę́asā*	*tšę́asā*
ándi	*yēseíyēn*	*yēseíyē*	*yēseíyē,*	*kę́seiyē*	*tšę́seiyē*
nándi	*yasą́wī*	*yásau*	*yasą́wī,*	*kę́asau*	*tšę́asau*
sándi	*tsásei &* / *tsasásei*	*tsásā &* / *tsasásā*	*tsásei &* / *tsasásei,*	*kę́asā &* / *kęsásā*	*tšę́asā &* / *tšęsásā*
wu	*yirgáskin*	*yirgáskē*	*yirgáskī*	*kírgáskō*	*tširgáskō*
ni	*yirgą́min*	*yírgām*	*yirgą́mī*	*kírgām*	*tšírgām*
ši	*tsę́rgei*	*tsę́rgā*	*tsę́rgei*	*kírgā*	*tšírgā*
ándi	*yirgeíyēn*	*yirgeíyē*	*yirgeíyē*	*kirgeíyē*	*tširgeíyē*
nándi	*yirgą́wī*	*yírgau*	*yirgą́wī*	*kírgau*	*tšírgau*
sándi	*tsárgei &* / *tsasárgei*	*tsárga &* / *tsasárgā*	*tsárgei &* / *tsasárgei*	*kęsárgā*	*tšęsárgā*

Of the third and fourth conjugations we only give the first person, as the others can be easily formed, and are of very rare occurrence.

Conjugation III.

INDEFINITE I.	INDEFINITE II.	AORIST.	FUTURE.
wu takkáraskin	*takkáraskē*	*katakkáraskō*	*tatakkáraskō*
wu tasáskin	*tasáskē*	*katętáskō*	*tatętáskō*
wu tęrgáskin	*tęrgáskē*	*katęrgáskō*	*tatęrgáskō*

Conjugation. IV.

wu yitęyakkáraskin	*yitęyakkáraskē*	*yitękēakkáraskō*	*yitętšakkáraskō*
wu yitęyēsáskin	*yitęyēsáskē*	*yitękēasáskō*	*yitętšēasáskō*
wu yitęyirgáskin	*yitęyirgáskē*	*kitękirgáskō*	*tšitętširgáskō*

β. Polysyllabic verbs whose last radical vowel is *ę*, *i*, or *u*.

αα. Such verbs with *a* for their first vowel.

§. 84. Of this class of verbs *yargálęskin*, "I mind;" *yámbuskin*, "I beget;" *yardúgęskin*, "I accompany;" *yārugę́skin*,

"I redeem;" are all inflected alike, but *yākẹ́skin*, "I put," deviates in several points.

	INDEFINITE I.	INDEFINITE II.	PERFECT.	AORIST.	FUTURE.
wu	*yargálẹskin*	*yargálẹskē*	*yargálẹskī*	*kẹ̄rgálẹskō*	*tšẹ̄rgálẹskō*
ni	*yargálẹmin*	*yargálẹm*	*yargálẹmī*	*kẹ̄rgálẹm*	*tšẹ̄rgálẹm*
ši	*tsargálin*	*tsargálẹ*	*tsargálī*	*kẹ̄rgálō*	*tšẹ̄rgálō*
ándi	*yargálēn*	*yargálē*	*yargálē*	*kẹ̄rgálē*	*tšẹ̄rgálē*
nándi	*yargáluwī*	*yargálū*	*yargáluwī*	*kẹ̄rgálū*	*tšẹ̄rgálū*
sándi	*tsargálin* & *tsasargálin*	*tsargálẹ* & *tsasargálẹ*	*tsargálī* & *tsasargálī*	*kẹsargálō*	*tšẹsargálō*
wu	*yākẹ́skin*	*yākẹ́skē*	*yākẹ́skī*	*kēakẹ́skō*	*tšēakẹ́skō*
ni	*yākẹ́min*	*yā́kẹm*	*yākẹ́mī*	*ké́akẹm*	*tšé́akẹm*
ši	*tsákin*	*tsákẹ*	*tsákī*	*ké́akō*	*tšé́akō*
ándi	*yẹ́kēn*	*yẹ́kē*	*yẹ́kē*	*kẹ́kē*	*tšẹ́kē*
nándi	*yákuwī*	*yákū*	*yákuwī*	*ké́akū*	*tšé́akū*
sándi	*tsasákin*	*tsasákẹ*	*tsasákī*	*kẹsákō*	*tšẹsákō*

Of the third and fourth conjugation it will be sufficient to give merely the first person.

	INDEFINITE I.	INDEFINITE II.	PERFECT.	AORIST.	FUTURE.
wu	*targálẹskin*	*targálẹskē*	*targálẹskī*	*katargálẹskō*	*tatargálẹskō*
wu	*tākẹ́skin*	*tākẹ́skē*	*tākẹ́skī*	*katagẹ́sgō*	*tatakẹ́skō*
wu	*yitẹyargálẹskin*	——*skē*	——*skī*	*yitẹkẹ̄rgálẹskō*	*yitẹtšẹ̄rgálẹskō*
wu	*yitẹyākẹ́skin*	——*skē*	——*skī*	*yitẹgēagẹ́skō*	*yitẹtšakẹ́skō*

ββ. Such verbs with *e* and *i* for their first vowel.

§. 85. We only met with two verbs of this description, viz. *yētsẹ́skin*, "I kill," and *yífuskin*, "I buy;" the inflection of both of which must be given.

	INDEFINITE I.	INDEFINITE II.	PERFECT.	AORIST.	FUTURE.
wu	*yētsẹ́skin*	*yētsẹ́skē*	*yētsẹ́skī*	*kētsẹ́skō*	*tšētsẹ́skō*
ni	*yẹ́tsẹmin*	*yētsẹm*	*yẹ́tsẹmī*	*kétsẹm*	*tšétsẹm*
ši	*tšétšin*	*tšétsẹ*	*tšétšī*	*kétsō*	*tšétsō*
ándi	*yétšēn*	*yétšē*	*yétšē*	*kétšē*	*tšétšē*
nándi	*yétsuwī*	*yétsū*	*yétsuwī*	*kétsū*	*tšétsū*
sándi	*tšešẹ́šin*	*tšešẹ́sẹ*	*tšešẹ́šī*	*kešẹ́sō*	*tšešẹ́sō*

	INDEFINITE I.	INDEFINITE II.	PERFECT.	AORIST.	FUTURE.
wu	*yífuskin*	*yífuskē*	*yífuskī*	*keífuskō*	*tseífuskō*
ni	*yífūmin*	*yífum*	*yífumī*	*keífum*	*tseífum*
ši	*tšífin*	*tšífū*	*tšífī*	*keífō*	*tseífō*
ándi	*yífēn*	*yífē*	*yífē*	*keífē*	*tseífē*
nándi	*yífuwī*	*yífū*	*yífuwī*	*keífū*	*tseífū*
sándi	*tsášīfin*	*tsášifū*	*tsášifī*	*kẹ́šifō*	*tšẹ́šifō*

The fourth conjugation is formed as usual; in the third, *yífuskin* does not occur, and *yētsẹ́skin* loses its radical *s*, and becomes *tētẹ́skin*, "I kill myself."

	INDEFINITE I.	INDEFINITE II.	PERFECT.	AORIST.	FUTURE.
wu	*tētẹ́skin*	*tētẹ́skē*	*tētẹ́skī*	*katētẹ́skō*	*tatētẹ́skō*
ni	*tétẹmin*	*tétẹm*	*tétẹmī*	*katétẹm*	*tatétẹm*
ši	*tétin*	*tétẹ*	*tétī*	*katétō*	*tatétẹ*
ándi	*tétēn*	*tétē*	*tétē*	*katétē*	*tatétē*
nándi	*tétuwī*	*tétū*	*tétuwī*	*katétū*	*tatétū*
sándi	*tetétin*	*tetétẹ*	*tetétī*	*katéta*	*tatéta*

γγ. Such verbs with *ẹ* or *u* for their first vowel.

§. 86. There is only one verb with the vowel *ẹ*, viz. *yẹmbúluskin*, "I fill," and three with the vowel *u*, viz. *yundúskin*, "I swallow;" *yūrúskin*, "I fall," and *yúwūrẹskin*, or *yíwūrẹskin*, "I laugh," the inflection of all of which had better be given, as it presents some minor differences in each case.

	INDEFINITE I.	INDEFINITE II.	PERFECT.	AORIST.	FUTURE.
wu	*yẹmbúluskin*	*yẹmbúluskē*	*yẹmbúluskī*	*kimbúluskō*	*tšimbúluskō*
nu	*yẹmbúlumin*	*yẹmbúlum*	*yẹmbúlumī*	*kimbúlum*	*tšimbúlum*
ši	*tsumbúlin*	*tsumbúlẹ*	*tsumbúlī*	*kimbúlō*	*tšimbúlō*
ándi	*yẹmbúlēn*	*yẹmbúlē*	*yẹmbúlē*	*kimbúlē*	*tšimbúlē*
nándi	*yẹmbúluwī*	*yẹmbúlū*	*yẹmbúluwī*	*kimbúlū*	*tšimbúlū*
sándi	*tsasambúlin*	*tsasambúlẹ*	*tsasambúlī*	*kẹsambúlō*	*tšẹsambúlō*

	INDEINITE I.	INDEFINITE II.	PERFECT.	AORIST.	FUTURE.
wu	*yundúskin*	*yundúskē*	*yundúskī*	*kīndúskō* & *kīundúskō*	*tšundúskō*
ni	*yundúmin*	*yúndum*	*yundúmī*	*kǵndum*	*tšúndum*
ši	*tsúndin*	*tsúndę*	*tsúndī*	*kǵndō*	*tšúndō*
ándi	*yúndēn*	*yúndē*	*yúndē*	*kǵndē* & *kínduiyē*	*tšúndē*
nándi	*yúnduwī*	*yúndū*	*yúnduwī*	*kǵndū*	*tšúndū*
sándi	*tsasúndin*	*tsasúndū*	*tsasúndī*	*kęsúndō*	*tšęsúndō*
wu	*yūrúskin*	*yūrúskē*	*yūrúskī*	*kǫurúskō*	*tsǫurúskō*
ni	*yúrumin*	*yúrum*	*yúrumī*	*kǫúrum*	*tsǫúrum*
ši	*tsúrin*	*tsúrę*	*tsúri*	*kǫúrō*	*tsǫúrō*
ándi	*yúrēn*	*yúrē*	*yúrē*	*kǫúrē*	*tsǫúrē*
nándi	*yúruwī*	*yúrū*	*yúruwī*	*kǫúrū*	*tsǫúrū*
sándi	*tsasúrin*	*tsasúrę*	*tsasúrī*	*kęsǫúrō*	*tšęsǫúrō*
wu	*yúwūręskin*	*yúwūręskē*	*yúwūręskī*	*kǫúruskō*	*tsǫúruskō*
ni	*yúwūręmin*	*yúwūrum*	*yúwūręmī*	*kǫúrum*	*tsǫúrum*
ši	*tsúwūrin*	*tsúwūrę*	*tsúwūrī*	*kǫúrō*	*tsǫúrō*
ándi	*yúwurēn*	*yúwurē*	*yúwurē*	*kǫúrē*	*tsǫúrē*
nándi	*yúwūruwī*	*yúwurū*	*yúwūruwī*	*kǫúrū*	*tsǫúrū*
sándi	*tsasuwúrin*	*tsasuwúrę*	*tsasuwúrī*	*kęsuwúrō*	*tšęsuwúrō*

The third conjugation may be used of *yúwūręskin*, viz. *túwūręskin*, "I laugh at myself;" and the fourth of *yúwūręskin* and *yūrúskin*, viz. *yukúruskin*, "I laugh at another," and *yukúruskin*, "I fall on something."

	INDEFINITE I.	INDEFINITE II.	PERFECT.	AORIST.	FUTURE.
wu	*túwūręskin*	*túwūręskē*	*túwūręskī*	*katúwūręskō*	*tatúwūręskō*
ni	*túwūręmin*	*túwūręm*	*túwūręmī*	*katúwūręm*	*tatúwūręm*
ši	*túwūrin*	*túwūrę*	*túwūrī*	*katúwurō*	*tatúwurō*
ándi	*túwūrēn*	*túwūrē*	*túwūrē*	*katúwurē*	*tatúwurē*
nándi	*túwūruwī*	*túwūrū*	*túwūruwī*	*katúwurū*	*tatúwurū*
sándi	*tasúwūrin* & *tatúwūrin*	*tasuwúrū* & *tatuwúrū*	*tasúwūrī* & *tatúwūrī*	*katasúwurō* & *katatúwurō*	*tatasúwurō* & *tatatúwurō*

INDEFINITE I.		INDEFINITE II.	PERFECT.	AORIST.	FUTURE.
wu	*yukúruskin*	*yukúruskē*	*yukúruskī*	*kikúruskō*	*tšukúruskō*
ni	*yukúrumin*	*yukúrum*	*yukúrumī*	*kikúrum*	*tšukúrum*
ši	*tsukúrin*	*tsukúrẹ*	*tsukúrī*	*kikúrō*	*tšukúrō*
ándi	*yukúrēn,*	*yukúrē*	*yukúrē*	*kikúrē*	*tšukúrē*
nándi	*yukúruwī*	*yukúrū*	*yukúruwī*	*kikúrū*	*tšukúrū*
sándi	*tsasakúrin*	*tsasakúrẹ*	*tsasakúrī*	*kẹsakúrō*	*tšẹsakúrō*

V. *Moods of the verbs.*

All the forms of verbs in §§. 65—86 being those of the *Indicative* mood, we now consider that we have done with this, and shall proceed at once to the remaining moods; viz.

1. *The Imperative Mood.*

§. 87. There are particular imperative forms for the 2d per. sing. and pl., and for the 1st per. pl.

Conjugation I. The imperative is formed of—

a. Verbs in *ṅgin*, by changing *nẹmin* into *nẹ́*, *nuwī* into *nógō*, and *nyen* into *nyogo*, as:

2D PERSON SINGULAR.	2D PERSON PLURAL.	1ST PERSON PLURAL.
lēnẹ́, "go thou"	*lēnógō*, "go ye"	*lényogō*, "let us go"
dānẹ́, "stand thou"	*dānógō*, "stand ye"	*dányogō*, "let us stand"
wollẹ́, "return thou"	*wollógō*, "return ye"	*wóllēogō*, "let us return"
namnẹ́, "sit thou"	*namnógō*, "sit ye"	*námnyogō*, "let us sit"

b. Verbs in *skin* in a variety of ways, viz.

1. The *monosyllables* form it differently, according as their vowel is either *i*, as in *dískin*, *lískin*, *yískin*; or *ẹ*, as in *yẹ́ksin*; or *a* and *u* as in *báskin*, *gáskin*, *táskin*; *búskin*, *múskin*, *rúskin*.

α. Vowel *i*:

2D PERSON SINGULAR.	2D PERSON PLURAL.	1ST PERSON PLURAL.
dē, "do"	*dégō* & *déogō*	*díyogō*
lē, "learn"	*légō* & *léogō*	*líyogō*
yē, "give"	*yégō* & *yéogō*	*yíyogō*

β Vowel *ẹ*:

2D PERSON SINGULAR.	2D PERSON PLURAL.	1ST PERSON PLURAL.
yā, "drink"	*yágō* & *yeígō*	*yeíyogō*

γ Vowel *a* and *u*:

bei, "mount"	*beígō*	*beíyogō*
gei, "follow"	*geígō*	*geíyogō*
tei, "catch"	*teígō*	*teíyogō*
bui, "eat"	*buígō*	*buíyogō*
mui, "put on"	*muígō*	*muíyogō*
rui, "see"	*ruígō*	*ruíyogō*

2. Verbs which may be considered *monosyllabic* or *dissyllabic*, (see §. 74), form their imperative either like the second and third conjugations of verbs in *ngin*, or like the polysyllabic verbs in *skin*. The following instances belong to the latter:—

2D PERSON SINGULAR.	2D PERSON PLURAL.	1ST PERSON PLURAL.
dútẹ, "sew"	*dútogō*	*dútēogō*
kégẹ, "divide"	*kégogō*	*kégēogō*
kútẹ, "bring"	*kútogō*	*kútēogō*
lúgẹ, "come out"	*lúgogō*	*lúgēogō*
mágẹ, "take"	*mágogō*	*mágēogō*
nótẹ, "send"	*nótogō*	*nótēogō*
yátẹ, "carry"	*yátogō*	*yátēogō*

3. Polysyllabic verbs form their imperative differently, according as their final radical vowel is either *a* or *ẹ* and *u*.

α. The final vowel *a*:

2D PERSON SINGULAR.	2D PER. PL.	1ST PERSON PLURAL.
degeí & *degá*, "follow"	*degeígō*	*degeíyogō*
yakkárei, "teach"	*yakkáreigō*	*yakkárēogō*
yései, "repair"	*yéseigō*	*yēseíyogō*

β. The final vowel *ẹ* or *u*:

dórẹ, "pick"	*dórogō*	*dórēogō*	from	*dórẹskin*
gámbẹ, "scratch"	*gámbogō*	*gámbēogō*	..	*gámbuskin*
gérẹ, "tie"	*gérogō*	*gérēogō*	..	*gérẹskin*

2D PERSON SINGULAR.	2D PER. PL.	1ST PER. PL.
kásẹ, "run"	*kásogō*	*káššēogō* from *káseskin*
ládẹ, "sell"	*ládogō*	*ládēgō* & *ládēogō* .. *ládẹskin*
lárẹ, "rejoice"	*lárogō*	*lárēogō* .. *lárẹskin*
rẹmbẹ́, "pay"	*rẹmbógō*	*rẹmbẹ́ogō* .. *rẹmbúskin*
rṍrẹ, "take out"	*rṍrogō*	*rṍrēogō* .. *rṍrẹskin*
šírtẹ "flay"	*šírtogō*	*šírtēogō* .. *šírtẹskin*
yārūgẹ́, "redeem"	*yārugógō*	*yārugẹ́ogō* .. *yārúgẹskin*
yundẹ́, "swallow"	*yundógō*	*yundẹ́ogō* .. *yundúskin*

γ. Two verbs deviating from the above, viz. *yífuskin*, "I buy," *ísẹ̀skin*, "I come."

2D PERSON SINGULAR.	2D PER. PL.	1ST PERSON PLURAL.
yífē, "buy"	*yífogō*	*yífēogō*
árẹ, "come"	*árogō*	*íššēogō*

Note: The final *ẹ* is sometimes dropped, imperative expressions aspiring after the greatest possible shortness; *e.g*, *dān' dúgō lẹ́ngē*, "Stop till I go!" *al' lẹ́nyē*, for *árẹ lẹ́nyē*, "Come, let us go!" *tšīn' āntsáṇẹm gōnẹ́*! "Rise, take thy things."

Conjugation II. This forms the imperative similarly to conjugation I, as—

2D PERSON SINGULAR.	2D PER. PL.	1ST PER. PL.
dágẹnẹ́, "stand upon"	*dágẹnógō*	*dágēogō* from *dágẹskin*
rúfūgẹnẹ́, "write for"	*rúfūgẹnógō*	*rufúgēogō* .. *rufúgẹskin*
bṍgẹnẹ́, "lie upon"	*bṍgẹnógō*	*bṍgēogō* .. *bṍgẹskin*

Conjugation III. Here again a division must be made between verbs in *ṅgin* and verbs in *skin*.

a. Verbs in *ṅgin* form their imperative similarly to the second conjugation—

2D PERSON SINGULAR.	2D PER. PL.	1ST PER. PL.
rítẹnẹ́, "fear thyself"	*rítẹnógō*	*rítēogō* from *rítẹskin*
wútẹnẹ́, "look at thyself"	*wútẹnógō*	*wútēogō* .. *wútẹskin*

b. Verbs in *skin* require a division into the following two classes:

1. Verbs whose last radical vowel is *a*, and monosyllabic verbs with the vowel *u*.

2D PERSON SINGULAR.	2D PERSON PL.	1ST PER. PL.
takkárei, "teach thyself"	*takkáreigō*	*takkárēogō* from *takkáraskin*
tásei, "prepare thyself"	*taseígō*	*taseíyogō* . . *tasáskin*
túrui, "see thyself"	*túruigō*	*turuíyogō* . . *túruskin*

2. Polysyllabic verbs whose last vowel is either *ę* or *u*.

tę́lādę́, "sell thyself"	*tę́lādógō*	*tę́ladę́́gō* or *tę́ladę́́ogō*
tęgā́rę, "tattoo thyself"	*tęgā́rogō*	*tęgā́rēgō* or *tę́gā́rēogō*
tęrgę́́rę, "tie thyself"	*tęrgę́́rogō*	*tęrgę́́rēgō*
tę́līfę́, "guard thyself"	*tę́līfógō*	*tę́lifę́́gō*
dęgámbę, "scratch thyself"	*dęgámbogō*	*dęgámbēogō*

Conjugation IV derives its forms from Conjugation II, as—

yitęwúgęnę́, "cause to see"	*yitęwúgęnógō*	*yitęwúgēogō*
yigdę́, "do for one"	*yigdóyō*	*yigdę́́ogō*
yígęladę́, "sell for one"	*yígęladógō*	*yígęladę́́ogō*

2. *The Negative Mood.*

§. 88. This mood is formed of the second indefinite and the future tense. In the first case the *gē* or *kē* of *ṅgē* or *skē* become *gąní*, of which, however, only the second syllable appears to be the negative sign; the second person adds *mi*, which is doubtless a euphonic alteration of *ni*; the third person adds *ni*: in plural the first person adds *ndé*; the second *wi*, which also appears to be a euphonic substitution for *ni*; and the 3d per. pl. likewise adds *ni*. In the second case the future terminations *tsosko* and *skō* become *tsąsgąní* and *sgąní*; *tsono*, of the 3d per. sing., becomes *tsanní*; and *tsǫu*, of the 2d per. pl., becomes *tsāwí*, which probably stands for *tsǫuni*. The other persons of the future coincide with the second indefinite. It would therefore appear, that, with the only exception of the 1st per. pl., negation is expressed throughout this mood by the ter-

mination *ní*, which is doubtless identical with the Germanic prefix *ni* or *n* in words like "nought, neither, never, neuter," &c., and with the negative particle *ganí*. It may even be asked, whether the negative termination of the 1st per. sing. is not this very negative particle *ganí* itself. The negative mood has always a strong accent on its last syllable, so that all the words are doubly accented.

Conjugation I. Here we give the negative indefinite in the first column, and the corresponding negative future in the second, of the following verbs: *wúnigin*, "I look;" *kārą́nigin*, "I approach;" *wólnigin*, "I return;" *sę́ngin*, "I disentangle;" *dískin*, "I do;" *yískin*, "I give;" *táskin*, "I catch;" *yę́skin*, "I drink;" *rúskin*, "I see;" *yundúskin*, "I swallow;" *ladę́skin*, "I sell;" and *yargáleskin*, "I mind."

NEGATIVE INDEFINITE.			NEGATIVE FUTURE.	
wu	*wúnigą́ní*	*kārą́nigą́ní*	*wútsąsgą́ní*	*kārą́ntsąsgą́ni*
ni	*wúnę́mmí*	*kārą́nnę́mmí*	*wútsammí*	*kārą́ntsammí*
ši	*wútsę́ní*	*kārą́ntsę́ní*	*wútsanní*	*kārą́ntsanní*
ándi	*wúnyendé́*	*kārą́nnyendé́*	*wútseiyendé́*	*kárą́ntseiyendé́*
nándi	*wúnuwí́*	*kārą́nnūwí*	*wútsāwí*	*kārą́ntsāwí*
sándi	*wútsāní*	*kārą́ntsāní*	*wútšadāní*	*kārą́ntšadāní*
wu	*wólnigą́ní*	*sę́ngą́ní*	*wóltsąsgą́ní*	*sę́ntsąsgą́ní*
ni	*wóllę́mmí*	*sę́nnę́mmí*	*wóltsammí*	*sę́ntsammí*
ši	*wóltsę́ní*	*sę́ntsę́ní*	*wóltsanní*	*sę́ntsanní*
ándi	*wóllendé́*	*sę́nnyendé́*	*wóltseiyendé́*	*sę́ntseiyendé́*
nándi	*wólluwí́*	*sę́nnuwí́*	*wóltsāwí*	*sę́ntsāwí*
sándi	*wóltsāní*	*sę́ntsāní*	*wóltšadāní*	*sę́ntšadāní*
wu	*dísgą́ní*	*yísgą́ní*	*tšídisgą́ní*	*tšę́sgą́ní*
ni	*dí́mmí*	*yí́mmí*	*tšídimmí*	*tšę́mmí*
ši	*tsę́dę́ní*	*tší́ní*	*tšídę́ní*	*tšę́íní*
ándi	*dí́yendé́*	*yí́yendé́*	*tšídīyendé́*	*tšeíyendé́*
nándi	*dí́wí*	*yúwí*	*tšídūwí*	*tšǫ́úwí*
sándi	*tsádę́ní*	*tsádę́ní*	*tšę́dę́ní*	*tšę́dę́ní*

NEGATIVE INDEFINITE.			NEGATIVE FUTURE.	
wu	*tásgạni*	*yẹ́sgạni*	*tšítasgạni*	*tšẹ́sgạni* or *tšiásgạni*
ni	*tắmmí*	*yắmmí*	*tšítāmmí*	*tšắmmí*
ši	*tsẹ́tāní*	*tsắní*	*tšítāní*	*tšắní*
ándi	*teíyendḗ*	*yẹ́yendḗ*	*tšíteiyendḗ*	*tšeíyendḗ*
nándi	*tắwí*	*yắwí*	*tšítāwí*	*tšắwí*
sándi	*tsátāní*	*tsásāní*	*tšátāní*	*tšẹ́sāní*
wu	*rúsgạni*	*yúndusgạni*	*tšírusgạni*	*tšúndusgạni*
ni	*rúmmí*	*yúndummí*	*tšírummí*	*tšúndummí*
ši	*tsúrūní*	*tsúndūní*	*tšírūní*	*tšúndunī*
ándi	*ruíyendḗ*	*yúndendḗ*	*tšíruiyendḗ*	*tšúndendḗ*
nándi	*rúwí*	*yúndūwí*	*tšírūwí*	*tšúndūwí*
sándi	*tsárūní*	*tsasúndūní*	*tšárūní*	*tšasúndūní*
wu	*ladẹ́sgạni*	*yargálẹsgạni*	*tšiládẹsgạni*	*tšargálẹsgạni*
ni	*ládẹmmí*	*yargálẹmmí*	*tšiládẹmmí*	*tšargálẹmmí*
ši	*tsẹládẹní*	*tsargálẹní*	*tšiládẹní*	*tšargálẹní*
ándi	*ládēndḗ*	*yargálendḗ*	*tšiládēndḗ*	*tšargálendḗ*
nándi	*ládūwí*	*yargálūwí*	*tšiládūwí*	*tšargálūwí*
sándi	*tsaládẹní*	*tsasargálẹní*	*tšẹ́ládẹní*	*tšargálẹní*

Conjugation II—Two instances will suffice here, that of *wű́ṅgin*, "I look," and *námgin*, "I sit."

wu	*wű́gẹsgạni*	*nábgẹsgạni*	*wű́tšigẹsgạni*	*náptšigẹsgạni*
ni	*wű́gẹmmí*	*nábgẹmmí*	*wű́tšigẹmmí*	*náptšigẹmmí*
ši	*wű́tsẹgẹní*	*náptsẹgẹní*	*wű́tšigẹní*	*náptšigẹní*
ándi	*wű́gendḗ*	*nábgendḗ*	*wű́tšigendḗ*	*náptšigendḗ*
nándi	*wű́gūwí*	*nábgūwí*	*wű́tšigūwí*	*náptšigūwí*
sándi	*wű́tsagāní*	*náptsagāní*	*wű́tšagāní*	*náptšagāní*

Conjugation III.—This will be illustrated by the verbs, *wű́ṅgin* "I see," *yargálẹskin* "I mind," *yíwūrẹskin*, "I laugh," and *yētsẹ́skin*, "I kill."

	NEGATIVE INDEFINITE.		NEGATIVE FUTURE.	
wu	*wútẹsgạní*	*targálẹsgạní*	*wútatẹsgạní*	*tatargálẹsgạní*
ni	*wútẹmmí*	*targálẹmmí*	*wútatẹmmí*	*tatargálẹmmí*
ši	*wútẹní*	*targálẹní*	*wútatẹní*	*tatargálẹní*
ándi	*wútendḗ*	*targálendḗ*	*wútatendḗ*	*tatargálendḗ*
nándi	*wútūwí*	*targálūwí*	*wútatūwí*	*tatargálūwí*
sándi	*wútāní*	*targálẹní*	*wútatāní*	*tatargálẹní*
wu	*túwūrẹsgạní*	*tētẹ́sgạní*	*tatúwūrẹsgạní*	*tatétẹsgạní*
ni	*túwūrẹmmí*	*tétẹmmí*	*tatúwūrẹmmí*	*tatétẹmmí*
ši	*túwūrẹní*	*tétẹní*	*tatúwūrẹní*	*tatétẹní*
ándi	*túwūrendḗ*	*tétendḗ*	*tatúwūrendḗ*	*tatétendḗ*
nándi	*túwūrūwí*	*tétūwí*	*tatúwūrūwí*	*tatétūwí*
sándi	*tatúwūrẹní*[1]	*tetétẹní*	*tatatúwūrẹní*[2]	*tatétāní*

The fourth conjugation is the same as the second, with the prefix *yitẹ*.

3. *The Conjunctional Mood.*

§. 89. This answers to the *Conditional Mood* of other languages, and on this account we might have called it by that name; but as its use is peculiar in Kanuri, inasmuch as it expresses merely a *time relation*, and serves as the great *connective of propositions*, we prefer the more characteristic name of *conjunctional*. If it were not a contradiction in terms, we might have named it "the Temporal Mood." Its formal nature is still very obvious: it was probably nothing else, originally, than a preterite tense, with the enclitic suffix of the adverb *yā*, "if, when," which, in the course of time, so fully coalesced with it into one word, as now to constitute a distinct form for the conjunctional mood. The supposition that this mood was originally formed by the suffix *yā*, gains considerable support from forms like *bálīya* or *bálīa* for the simple *báli*, "to-morrow." Thus we met with the two following passages: *ni yim lénnẹm bágōya*, "at the time when thou dost not sleep," and *wátšīa sẹ́bāya lḗngē*, "I will go to-morrow morning;"

[1] and *táwūrẹní*. [2] and *tatúwūrẹní*.

lit, "when to-morrow, when morning." This suffix *yā*, and the second syllable of the word *kwōyá*, are likely to have the closest radical affinity with the conjunction *tšā*.

The conjunctional mood, which always stands in a subordinate proposition, has two different forms, in order to express whether the energy of the verb in the principal proposition, is to be considered as exercised antecedent or subsequent to the time of speaking.

The first we call the Past Conjunctional, and the second the Future Conjugational.

a. The *past conjunctional mood* is derived from the aorist tense of the first conjugation by changing *goskō* into *gasgą́nyā*, or *skō* into *skąnyā*, as from *wúgoskō*, *wūgasgą́nyā*. "when I had looked;" from *nábgoskō*, *nabgasgą́nyā*, "when I had sat down;" from *kálaggoskō*, *kalaggasgą́nyā*, "when I had turned;" from *pḗsgoskō*, *pēsgasgą́nyā*, "when I had fanned;" from *kiladḛ́skō*, *kilādḛsgą́nyā*, "when I had sold;" from *kḛ́skō*, *kḛ̄sgą́nyā*, "when I had given;" from *keífuskō*, *keifusgą́nyā*; from *kḛ́skō*, *kḛ̄sgą́nyā*, "when I had drunk."

wu	*wūgasgą́nyā*	*nabgasgą́nyā*	*kalaggasgą́nyā*	*pēsgasgą́nyā*
ni	*wūgámiā*	*nabgámiā*	*kalaggámiā*	*pēsgámiā*
ši	*wūgányā*	*nabgányā*	*kalaggányā*	*pēsgányā*
ándi	*wūgeiéndeā*	*nabgeiéndeā*	*kalaggeiéndeā*	*pēsgeiéndeā*
nándi	*wūgo̱úwiā*	*nabgo̱úwiā*	*kalaggo̱úwiā*	*pēsgo̱úwiā*
sándi	*wūgḛdányā*	*nabgḛdányā*	*kalaggḛdányā*	*pēsgḛdányā*
wu	*kilādḛsgą́nyā*	*kḛ̄sgą́nyā*	*keifusgą́nyā*	*kḛ̄sgą́nyā*
ni	*kilādḛ́miā*	*kḛ́miā*	*keifúmiā*	*keáámiā*
ši	*kilādḛ́nyā*	*keínyā*	*keifúnyā*	*keáányā*
ándi	*kilādéndeā*	*keiyéndeā*	*keiféndeā*	*kḛ̄yéndeā*
nándi	*kilādúwiā*	*kḛ̄o̱úwiā*	*keifúwiā*	*kḛáwiā*
sándi	*kḛlādḛ́nyā*	*kḛ̄dḛ́nyā*	*kḛšīfúnyā*	*kḛsányā*

The second and third conjugations need no further illustration, as they are inflected entirely like the first, *gigḛskō*,

being changed into *gigẹsgą́nyā*, and *gatẹskō* into *gatẹsgą́nyā*, or *skō* into *sgą́nyā*.

The conjunctional mood of the verb *ńgin* is again identical with the mere terminatons of the other verbs (vide §. 64.); as, *wu gasgą́nyā, ni gámiā, ši gányā, ándi geiéndeā, nándi gọ́úyā, sándi gẹdányā.*

b. The *Future Conjunctional Mood* is derived from the perfect tense, by simply suffixing *ya*, of which suffix the *y* is generally dropped after *i*. We therefore only give the first conjugation of the following four verbs: *nẹ́skīa*, "when I shall have said;" *wú́ńgīa*, "when I shall have looked;" *dískīa*, "when I shall have done;" and *búskīa*, "when I shall have eaten."

wu	*nẹ́skīa*	*wú́ńgīa*	*dískīa*	*búskia*
ni	*nẹ́mīa*	*wú́nẹmīa*	*dímīa*	*búmīa*
ši	*tsẹ́nīa*	*wú́tšīa*	*tsẹ́dīa*	*tsẹ́buiya*
ándi	*nyé́a*	*wú́nyēya*	*dí́yēya*	*buíyēya*
nándi	*núwīa*	*wú́nuwīa*	*díwīa*	*bú́wīa*
sándi	*tsánīa*	*wú́tseiya*	*tsádīa*	*tsábuiya*

4. *The Participial Mood.*

§. 90. The Kanuri language possesses a verbal form, which governs an object, and is used, at the same time, as a noun or adjective. In these respects it entirely corresponds to the participle of other languages. But, unlike the common participle, it is also regularly inflected, according to the different persons, tenses, and conjugations. It is to remind us of all these peculiarities, that we name it the *Participial Mood*.

The participial mood is used in three different tenses, the present, past, and future; and, accordingly, we shall have to speak of a *present*, *past*, and *future participial*. Its characteristic is uniform: it terminates in *na* in the 1st and 3d pers. sing. and pl., in the 2d per. sing., *na*, by assimilation, becomes *ma* and in the 2d per. pl. euphonic laws change it into *wa*.

a. The Present Participial is derived from the second indefinite tense, whose final *gē* or *kē*, in the 1st per. sing., through the influence of the suffix *na*, become changed into *gạ*. We illustrate this form by inflecting the verbs *wúṅgạna*, "I am looking;" *mángạna*, "I am drawing tight;" *ladẹ́sgạna*, "I am selling;" *gérẹsgạna*, "I am tying."

Conjugation I.

wu	*wúṅgạna*	*mángạna*	*ladẹ́sgạna*	*gérẹsgạna*
ni	*wúnẹmma*	*mánnẹmma*	*ladẹ́mma*	*gérẹmma*
ši	*wútsẹna*	*máttsẹna*	*tsẹládẹna*	*tsẹrgérẹna*
ándi	*wúnyēna*	*mánnyēna*	*ládēna*	*gérēna*
nándi	*wúnūwa*	*mánnūwa*	*ládūwa*	*gérūwa*
sándi	*wútsāna*	*máttsāna*	*tsaládẹna*	*tsargérẹna*

Conjugation II.

wu	*wúgẹsgạna*	*mádgẹsgạna*
ni	*wúgẹmma*	*mádgẹmma*
ši	*wútsẹgẹna*	*máttsẹgẹna*
ándi	*wúgēna*	*mádgēna*
nándi	*wúgūwa*	*mádgūwa*
sándi	*wútsagāna*	*máttsagāna*

Conjugation III.

wu	*wútẹsgạna*	*máttẹsgạna*	*tẹladẹ́sgạna*	*tẹrgérẹsgạna*
ni	*wútẹmma*	*máttẹmma*	*tẹládẹmma*	*tẹrgérẹmma*
ši	*wútẹna*	*máttẹna*	*tẹládẹna*	*tẹrgérẹna*
ándi	*wútēna*	*máttēna*	*tẹládēna*	*tẹrgérēna*
nándi	*wútūwa*	*máttūwa*	*tẹládūwa*	*tẹrgérūwa*
sándi	*wútāna*	*máttāna*	*taládẹna*	*targérẹna*

The fourth conjugation is obtained by prefixing *yitẹ* to the second conjugation of verbs in *ngin*, or to the first conjugation of verbs in *skin*.

b. The Past Participial is derived from the aorist tense, of which the termination *goskō*, in the first person, becomes *gạsgạna*, and *gonō*, in the third person, *ganna*.

Conjugation I.

wu	*wű́gạsgạna*	*mắdgạsgạna*	*kiladẹ́sgạna*	*kirgḗrẹsgạna*
ni	*wű́gamma*	*mắdgamma*	*kiládẹmma*	*kirgḗrẹmma*
ši	*wű́ganna*	*mắdganna*	*kiládẹna*	*kirgḗrẹna*
ándi	*wű́geiyēna*	*mắdgeiyēna*	*kiládēna*	*kirgḗrēna*
nándi	*wű́gọuwa*	*mắdgọuwa*	*kiládūwa*	*kirgḗrūwa*
sándi	*wű́gẹ̣dāna*	*mắdgẹ̣dāna*	*kẹ̣ládẹna*	*kẹ̣rgḗrẹna*

Conjugation II.

wu	*wű́gigẹsgẹna*	*mắtkīgẹsgẹna*
ni	*wű́gigẹmma*	*mắtkīgẹmma*
ši	*wű́gigẹna*	*mắtkīgẹna*
ándi	*wű́gigēna*	*mắtkīgēna*
nándi	*wű́gigūwa*	*mắtkigūwa*
sándi	*wű́gẹ̣gāna*	*mắtkẹ̣gāna*

Conjugation III.

wu	*wű́gatẹsgẹna*	*mắdgatẹsgẹna*	*katẹladẹ́sgẹna*	*katẹrgḗrẹsgẹna*
ni	*wű́gatẹmma*	*mắdgatẹmma*	*katẹládẹmma*	*katẹrgḗrẹmma*
ši	*wű́gatẹna*	*mắdgatẹna*	*katẹládẹna*	*katẹrgḗrẹna*
ándi	*wű́gatēna*	*mắdgatēna*	*katẹládēna*	*katẹrgḗrēna*
nándi	*wű́gatūwa*	*mắdgatūwa*	*katẹládūwa*	*katẹrgḗrūwa*
sándi	*wű́gatāna*	*mắdgatāna*	*katẹládẹna*	*katẹrgḗrẹna*

c. The Future Participial is derived from the future tense, of which the termination *tsoskō*, in the first person, becomes *tsạsgạna*, and *tsonō* in the third person *tsanna*.

Conjugation I.

wu	*wű́tsạsgạna*	*mắttsạsgạna*	*tšilādẹ́sgạna*	*tširgḗrẹsgạna*
ni	*wű́tsamma*	*mắttsamma*	*tšiládẹmma*	*tširgḗrẹmma*
ši	*wű́tsanna*	*mắttsanna*	*tšiládẹna*	*tširgḗrẹna*
ándi	*wű́tseiyēna*	*mắttseiyēna*	*tšiládēna*	*tširgḗrēna*
nándi	*wű́tsọuwa*	*mắttsọuwa*	*tšiládūwa*	*tširgḗrūwa*
sándi	*wű́tšẹ̣dāna*	*mắttšẹ̣dāna*	*tšẹ̣ládẹna*	*tšẹ̣rgḗrẹna*

Conjugation II.

wu	*wúttšigẹsgẹna*	*máttšigẹsgẹna*
ni	*wúšigẹmma*	*máttšigẹmma*
ši	*wúttšigẹna*	*máttšigẹna*
ándi	*wúttšigēna*	*máttšigēna*
nándi	*wúttšigūwa*	*máttšigūwa*
sándi	*wúttšagāna*	*máttšagāna*

Conjugation III.

wu	*wútatẹsgẹna*	*máttatẹsgẹna*	*tatẹladẹ́sgẹna*	*tatẹrgḗrẹsgẹna*
ni	*wútatẹmma*	*máttatẹmma*	*tatẹládẹmma*	*tatẹrgḗrẹmma*
ši	*wútatẹna*	*máttatẹna*	*tatẹládẹna*	*tatẹrgḗrẹna*
ándi	*wútatēna*	*máttatēna*	*tatẹládēna*	*tatẹrgḗrēna*
nándi	*wútatūwa*	*máttatūwa*	*tatẹládūwa*	*tatẹrgḗrūwa*
sándi	*wútatāna*	*máttatāna*	*tatẹládẹna*	*tatẹrgḗrẹna*

The participial mood of the verb *ńgin* or *nẹ́skin* is again identical with the terminations of the above verbs, as will be seen from the following:

	PRESENT PARTICIPIAL.	PAST PARTICIPIAL.	FUTURE PARTICIPIAL.
wu	*nẹ́sgẹna*	*gẹ́sgẹna*	*tsẹ́sgẹna*
ni	*nẹ́mma*	*gámma*	*tsámma*
ši	*tsẹ́na*	*gánna*	*tsánna*
ándi	*neíyēna*	*geíyēna*	*tseíyēna*
nándi	*núwa*	*gọ́úwa*	*tsọ́úwa*
sándi	*tsádẹna* & *tsána*	*gẹ́dāna*	*tšẹ́dāna*

VI. *Infinitive and Participle.*

§. 91. **For the formation of the *infinitive* a separation of the verbs into two classes is again required, viz. those with the termination *ŋgin* and those with *skin*.**

a. ***Verbs terminating in ŋgin*** **form their infinitive by suffixing *tẹ* or *ta*, and if this assumes the suffixes *gẹ* or *gā*, we obtain the infinitive of the second conjugation. The third conjugation does not appear to have an infinitive**

peculiar to itself, and the infinitive of the fourth is obtained by prefixing *yitę*, indiscriminately either to the first or second infinitive.

FINITE VERBS.	INF. OF CONJUG. I.		INF. OF CONJUG. II.	
wúṅgin, "I look"	*wútę*,	*wútā*	*wútęgę*,	*wútagā*
wólṅgin, "I return"	*wóltę*,	*wóltā*	*wóltęgę*,	*wóltagā*
nąmgin, "I break"	*nąmtę*,	*nąmtā*	*nąmtęgę*,	*nąmtagā*
námgin, "I sit"	*náptę*,	*náptā*	*náptęgę*,	*náptagā*
sęngin, "I disentangle"	*sęntę*,	*sęntā*	*sęntęgę*,	*sęntagā*
mángin, "I draw tight"	*máttę*,	*máttā*	*máttęgę*,	*máttagā*
kārąṅgin, "I approach"	*kārąṅtę*	*kārąṅtā*	*kārąṅtęgę*,	*kārąṅtagā*
kálaṅgin, "I turn"	*kálaktę*,	*kálaktā*	*kálaktęgę*,	*kálaktagā*
tękkęskin, II. "I lean"			*téktęgę*,	*téktagā*
tsękkęskin, II. "I hasten to"			*tsęktęgę*,	*tsęktagā*
nágęskin, II. "I meet"			*nátęgę*,	*nátagā*

§. 92. *b. Verbs in skin* evince a much greater variety in forming their *infinitive;* and to obtain a more convenient survey of the same, we have in the first place to retain their division into those without the initial *y*, and those with it.

aa. Infinitive of verbs in skin *whose initial is not* y.

Two changes have here to be attended to, one at the beginning and the other at the end of the word.

α. The *change at the beginning of words* consists in prefixing a liquid to verbs with the initials, *b*, *d*, *t*, *g*, *k*. This liquid, being accommodated to the initial consonant, is *m* before *b*, *n* before *d* and *t*, and *ṅ* before *g* and *k*. Agreeably to §. 15, the initial *k*., on receiving the prefix *ṅ*, becomes changed into *g*. Hence we get the infinitives: *ḿbā*, *ḿbū*, *ndíō*, *ndútō*, *ńtā*, *ntíō*, *ńgā*, *ṅgádō*, *ṅgásō*, *ṅgórō*, from the verbs *báskin*, *búskin*, *dískin*, *dútęskin*, *táskin*, *tískin*, *gáskin*, *gádęskin*, *kásęskin*, and *kóręskin*; see also §. 26.

β. *The change at the end of words* is different, according as the verbal root is either monosyllabic or polysyllabic.

αα. *Monosyllabic verbal roots* separate into the following two classes:

1. *Monosyllables with the vowels a and u.* The only change produced here, is the lengthening of short vowels, as—

FINITE VERBS.	INFINITIVES.	FINITE VERBS.	INFINITIVES.
báskin, "I mount"	*ḿbā*	*múskin*, "I put on"	*mū*
gáskin, "I follow"	*ńgā*	*rúskin*, "I see"	*rū*
táskin, "I catch"	*ńtā*	*núskin*, "I die"	*nū*
búskin, "I eat"	*ḿbū* & *mbú*		

2. *Monosyllables with the vowel* i. These add the vowel *o*, and then either leave their radical vowel unchanged, or convert it into *ē*; as—

FINITE VERBS.	INFINITIVES.
dískin, "I do"	*ndíō*, *ndéō*
lískin, "I learn"	*líō*, *léō*
tískin, "I suffice"	*ntíō*, *ntéō*

Note—*íṣęskin*, "I come," the only verb beginning with *i*, follows these verbs, by forming the infinitives, *ńdiō* and *ndéō*.

ββ. *Polysyllabic verbal roots*, including some which are frequently contracted into monosyllables, but for our present purpose must be considered as polysyllabic. Most verbs of this class have for their final vowel *ę*, a few have *u*, and only one has *a*. The last-mentioned verb, *degáskin*, "I stop," has in the infinitive, *ndégā*, and the others form their infinitive by changing the last vowel into *ō*; as,

FINITE VERBS.	INFINITIVES.
bāfúskin, "I am cooked"	*mbā́fō*
dǫ́rẹskin, "I pick"	*ndǫ́rō*
dútẹskin, "I sew"	*ndútō*
gámbuskin, "I scratch"	*ṅgámbō*
gádẹskīn, "I murmur"	*ṅgádō*
gándẹskin, "I lick"	*ṅgándō*
gā́gẹskin, "I enter"	*ṅgā́gō*
gẹndẹ́skin, "I shake"	*ṅgẹ́ndō*
gẹ́rẹskin, "I gnaw."	*ṅgẹ́rō*
gẹ́rtẹskin, "I separate."	*ṅgẹ́rtō*
gḗrẹskin, "I tie"	*ṅgḗrō*
kā́rẹskin, "I tattoo"	*ṅgā́rō*
kásẹskin, "I run"	*ṅgásō* & *kásō*
kḗgẹskin, "I divide"	*ṅgḗogō* & *kḗgō*
kẹ́ndẹskin, "I tie a child on the back"	*ṅgẹ́ndō*
kǫ́rẹskin, "I ask"	*ṅgǫ́rō*
kútẹskin, & *kúskin*, "I bring"	*kútō* & *ṅgútō*
ladẹ́skin, "I sell"	*ládō*
lárẹskin, "I rejoice"	*lárō*
lifúskin, "I guard"	*lífō*
lúskin & *lúgẹskin*, "I come out"	*lúgō*
máskin & *mágẹskin*, "I accept"	*mágō*
mbárẹskin, "I am tired"	*mbárō*
mḗrẹskin, "I recover"	*mḗrō*
náskin & *nátẹskin*, "I plant"	*nátō*
nándẹskin, "I bite"	*nándō*
nǫ́skin & *nǫ́tẹskin*, "I send"	*nǫ́tō*
pándẹskin, "I get"	*pándō*
pẹrtẹ́skin, "I cut with a sickle"	*pẹ́rtō*
rágẹskin, "I like"	*rágō*
rẹmbúskin, "I pay"	*rẹ́mbō*
rǫ́rẹskin, "I take out"	*rǫ́rō*
ságẹskin, "I unload"	*ságō*
sáṅgẹskin, "I raise"	*sáṅgō*
saṅgẹ́skin, "I awake"	*sáṅgō*

FTNITE VERBS.	INFINITIVES.
sę́bgęskin, "I forget"	*sę́bgō* & *sę́ptagā*
šírtęskin, "I flay"	*šírtō*
támbuskin, "I taste"	*támbō*
wárę́skin, "I am sick"	*wárō*

bb. Infinitive of Verbs in skin *whose initial is not* y.

Here also two changes have to be attended to, the one initial, and the other final.

α. *The change at the beginning of words* consists in the exchange of *y* for *ts*, which then receives a prosthetic *n*; and, besides this, a few verbs change their first *vowel.*

β. *The change at the end of words* is various.

αα. The two *monosyllabic verbs yę́skin*, "I drink," and *yískin*, "I give," have for their infinitives respectively, *ńtsā* and *ńtšō*, probably for *ńtšiō*.

ββ. *The polysyllabic verbs* must be considered in reference to their final vowel, viz.—

1. *Polysyllabic roots whose last vowel is* a, either assume the suffix *i*, which then coalesces with the *a* into the diphthong *ei*, or only lengthen the *a*; as,

FINITE VERBS.	INFINITIVES.
yakkaráskin, "I teach"	*ntsákkarei*,* *ntsákkarā*
yēsęráskin, "I cough"	*ntsásarei*, *ntsásarā*
yētsęráskīn, "I believe"	*ntsásarei*, *ntsásarā*
yaṅgaṅgáskin, "I mimic"	*ntsáṅgaṅgei*, *ntsáṅgaṅgā*
yēsáskin, "I repair"	*ntsásei*, *ntsásā*
yirgáskin, "I add"	*ntsę́rgei*, *ntsę́rgā*

2. The verb *yękkę́liskin*, "I teach," has in the infinitive *ntsękkę́liō*.

---

* Frequently the *ei* of these Infinitives is marked by a strong accent, as *ntsákkareí*, &c.

3. *Polysyllabic roots whose final vowel is ę* or *u*, generally change the same into *ō*, but sometimes admit of several changes, as :—

FINITE VERBS.	INFINITIVES.
yardúgęskin, "I accompany"	*ntsárdugō, ntsárdū*
yargáląskin, "I mind"	*ntsárgalō, ntsargaleí, sárgalī*
yārūgę́skin, "I redeem"	*ntsárugō, ntsárō, ntsárui*
yākę́skin, "I put"	*ntsákō, ntšǫ́kō*
yátęskin & *yáskin*, "I carry"	*ntsátō*
yambúskin, "I beget"	*ntsámbō*
yētsę́skin, "I kill"	*ntšétsō, ntšéotsō*
yęmbúluskin, "I fill"	*ntsę́mbulō, sę́mbulō*
yífuskin, "I buy"	*ntšífō*
yundúskin, "I swallow"	*ntsúndō*
yūrúskin, "I fall"	*ntsúrō*
yúwūrę́skin, "I laugh"	*ntsúrō*

§. 93. There are two *participles*, one present and active, and the other past and passive.

The present or *active participle* is regularly derived from the infinitive of the first and second conjugations, by suffixing *ma*, comp. §. 40.

Conjugation I.

a. Active Participles of Verbs in ṅgin.

kaláktęma, "turning"	*pę́stęma*, "winnowing"
kārą́ṅtęma, "approaching"	*sę́ntęma*, "disentangling"
mátętema, "drawing tight"	*tústęma*, "resting"
nąmtęma, "breaking"	*tustę́ma*, "beating"
náptęma, "sitting"	*wóltęma*, "returning"
pą́ntęma, "hearing"	*wú́tęma*, "looking"

b. Active Participles of Verbs in skin.

ndę́oma, kęndę́oma, kundǫ́ma, "doing, making."	*núma, kármūma*, "dying."
ntáma, kęntáma, "catching."	*mágōma, kǭmmágōma*, "accepting."
rúma, kúrrūma, "seeing, a seer."	*nátōma, kęnnátōma*, "planting."

BAYERISCHE STAATS-BIBLIOTHEK MUENCHEN

ŋgútōma, koŋgútōma, "bringing."
ládōma, kẹlládōma, "selling."
lífōma, kẹllífōma, "guarding."
ŋgámbōma, kẹŋgámbōma, "scratching."
ŋgárōma, kẹŋgárōma, "tatooing."
pẹ́rtōma, kẹmbẹ́rtōma, "plucking."
ŋgásōma, kẹŋgásōma, "running."
šírtōma, kẹnšírtōma, "flaying."
ādẹ́mtẹma, ādẹ́mmāma, "reflecting."
ndéōma, kẹndéōma, "coming."
mbáfōma, kẹmbáfōma, "cooking."
rórōma, kẹrrórōma, "taking out."
ŋgẹ́rōma, kẹŋgẹ́rōma, "tying."

wárōma, kowárōma, "sick, being sick."
ntšóma, kẹntšóma, "giving."
ntsáma, kẹntsáma, "drinking."
ntsátōma, kẹntsátōma, "carrying."
ntsakkareíma, "teaching, a teacher."
ntsásāma, kẹntsásāma, "repairing."
ntsẹ́rgeima, kẹntsẹ́rgeima, "adding."
ntsúndōma, kontsúndōma, "swallowing."
ntšífōma, kẹntšífōma, "buying."
ntsákōma, kẹntsákōma, "putting."
ntšẹ́otsōma, kẹntšẹ́otsōma, "killing."

Conjugation II.

wūtẹ́gẹma, "showing."
woltẹ́gẹma, "turning to."
nạmtẹ́gẹma, "breaking for."
naptẹ́gẹma, "sitting to."
māttẹ́gẹma, "drawing to."
sẹntẹ́gẹma, "disentangling for."
kalaktẹ́gẹma, "helping to turn."
kārạntẹ́gẹma, "helping to approach."
pēstẹ́gẹma, "winnowing for."
tustẹ́gẹma, "helping to beat."
nātẹ́gẹma, "overtaking."
tsẹkkẹ́gẹma, "hastening."

§. 94. Only verbs in *ŋgin* have a *past* or *passive participle,* which is formed by suffixing *gata* to the simple verbal root. Its formal agreement with the 3d per. pl. of the aorist tense in the third conjugation seems to be merely accidental, and its form may be accounted for in the following manner: *ga* may be considered as the changed *go* of the aorist termination *goskō,* and *ta* as the real past or passive sign, which coincides with the ancient त of the participle perfect in Sanscrit, and the *tus* in Latin, and which root Professor Ewald also recognises in the prefix of the Hebrew Hithpael, see §. 123 *a,* of his "Ausführliches Lehrbuch der Hebræischen Sprache." When formed of

transitive verbs, it corresponds with the common past participle, but when formed of intransitive verbs, it has often to be rendered by our present participle; as,

wúgata, "seen."
nąmgáta, "broken."
mádgata, "drawn tight."
sęngáta, "disentangled."
kalákkāta, "turned."
kōgáta, "surpassed."
nemę́gata, "narrated."
gęrágata, "hid."
tsakkáta, "covered."
nábgata, "having sat down, sitting."
dāgáta, "having stood up, standing."
bōgáta, "having laid down, lying."
wólgata, "returned."
lédgata, "having fallen asleep, being asleep, sleeping."
mālamgáta, "having become a priest, being a priest."

VII. *The Objective Inflection of Transitive Verbs.*

§. 95. We now come to one of the most striking peculiarities of the Kanuri language. It is what we term its "objective inflection." This is opposed to the "subjective" inflection of our European languages, which depends merely on a change of the subject, *e.g.* "I know," but "*thou* know*est*, *he* know*s*." With this subjective inflection of the Bornu we have now finished. But it remains to notice an inflection which depends on a change of the *object*, and which is consequently restricted to *transitive* verbs. In English the verb "I know" has always the same form, whether its object be *thee*, or *him*, or *you*, or *them*. Not so in Kanuri. Here a change of the object produces as great an alteration in the verb, as a change of the subject. And this alteration of the verb which arises from a change of the object may be suitably termed its *objective inflection*. Such a peculiar inflection, of course, increases the verbal forms to a surprising degree; for it produces modifications in all the tenses and moods of the different conjugations, and also varies according as the verb terminates in *ngin* or *skin*. It will therefore be necessary to give paradigms of all the preceding subdivisions which affect

the verbal inflection, in order to afford a full illustration of the objective forms of transitive verbs.

As the nature of the objective forms consists in their expressing whether the object of transitive verbs is the first, second, or third person of the personal pronoun in either singular or plural, the question naturally suggests itself, whether these forms are not in reality the common subjective forms, with the addition of abbreviations of the personal pronouns. Such an origin of the objective inflection would be altogether what we might expect: in Hebrew, *e.g.*, where the personal pronoun may follow the verb separately, it also unites itself with it, in the form of an abbreviated suffix. But a mere glance at the objective forms of the verb, and the personal pronouns in Kanuri, must convince us that there is no connection between them.

The American languages present a feature much more similar to the one in question. Professor Vater (in his "Mithridates," Vol. III. 2. p. 385), says of the American languages in general: "They express the accusative of pronouns in a manner which is often entirely different from the common pronouns, and which is organically one with the personal forms of the verb itself." He gives instances of languages in the south and north of the continent, *e.g.* the Chili, Abipon, Onichua, Aymara, Karaib, Totonaca, Natick, Greenlandish, which bear out his assertion. But there is one circumstance by which the objective form of the Kanuri is distinguished from that of most American languages. Their *only* inflection generally consists in the pronominal suffixes, either subjective, or subjective and objective; and S. Kleinschmidt *e.g.* expressly states in his Greenlandish Grammar, §. 48., that "the Greenlandish knows of *no other* indication of person, but by suffixes, and in the few cases where independent words indicate the person, those words were only rendered independent by the use of suffixes." Now in Kanuri the personal pronouns are words as independent as any nouns; and they maintain their own position as nominatives *before the subjective form*, or as nominatives *and* accusatives *before*

the objective form. And even some of the American languages seem to agree with it in this. At least Professor Vater asserts of the Chilesian language, "that the first, second, and third persons have different *terminations*, when they refer to the accusative of the second, third, or first persons, although the accusative and dative of the pronouns may also be expressed by *independent words.*"

Of *European languages*, the *Hungarian* only slightly approaches the Kanuri, by having a distinct objective form for the accusative of the third person; but the ancient *Basque* comes fully up to it. (see Mithridates, Vol. III. p. 321, &c.) There is also at least *one Asiatic language*, the *Grusinian* or *Georgian*, which is distinguished by an objective inflection. Vater gives the following instances: *mikwarchar*, "I love thee;" *mikwars*, "I love him;" *gikwarwar*, "thou lovest me;" *gikwars*, "thou lovest him;" *ukwarchar*, "he loves thee;" *ukwars*, "he loves him;" *wiznob*, "I know him;" *miznobs*, "he knows me;" *iznobs*, "he knows him; *giznobs*, "he knows thee.

The *objective characteristic* in Kanuri is so entirely interwoven, so organically united with the inflectional terminations and prefixes, that it cannot be easily separated and shown by itself. We therefore here content ourselves with the general observation, that the objective character of the first person is *S*, of the second, *N*, the difference between the singular and plural being indicated by vowels; and that the objective of the third person, has no formal distinction from the subjective. When the subject and the object are the same persons, as, "I, me, thou, thee," &c., there is no objective form for it, this being expressed by the reflective conjugation, (see §. 56.)

A. *Objective inflection of Verbs in* ṅgin.

§. 96. This will be sufficiently illustrated by the four verbs *wúṅgin*, *mólṅgin*, *mángin*, and *kálaṅgin*.

In all these verbs *the first per. sing.* has only one form for the objective and subjective, except in the bye-form to be noticed at the end of this paragraph, and in the aorist and

future, when the objective is the second person plural; and this identity of the subjective and objective is extended to all the other persons, both in the singular and plural, whenever their object is the third person, as already stated in §. 95.

The second person singular expresses the objective first person by changing the subjective termination *ņemin* into *sęmin* for the singular, and into *samin* for the plural; and *the second person plural* by similarly changing *nuwī* into *suwī* and *sawī*.

The third person singular forms the objective first person singular by changing *ts* into *s*, and *tš* into *š*; and the objective second person singular by inserting *n* before *ts* and *tš*; in the plural of the objective pronoun the first and second *persons* are similarly expressed; but the *plurality* is indicated by the subjective termination, thus rendering the objective singular identical with the o bjective plural.

The third person plural expresses the objective of the first person singular and plural by changing *ts* into *s*, and of the second person by inserting *n* before *ts*.

The first person plural expresses the objective of the second person singular and plural by the insertion of *n*; and sometimes by the change of *ny* into *ntš* or *ntši*.

Those verbs which change their character have in all objective forms the flat mute with the vowel *ę*, before the termination.

For the sake of brevity we always omit the perfect tense in the following examples, as it is so easily derived from the first indefinite, by merely dropping the final *n* and lengthening the vowel. So also we only want an illustration of the first and second conjugations, as the third has, of course, no objective forms, and as the fourth is formed by simply prefixing *yitę* to the second.

Conjugation I.—Indefinite I.

SUBJECT.	OBJECT.	*wúgā*	*nígā*	*šígā*	*andígā*	*nandígā*	*sandígā*
wu			*wúṅgin*	*wúṅgin*		*wúṅgin*	*wúṅgin*
ni		*wúsẹmin*		*wúnẹmin*	*wúsāmin*		*wúnẹmin*
ši		*wúšin*	*wúntšin*	*wútšin*	*wúsei*	*wúntsei*	*wútšin*
ándi			*wúntšēn*[1]	*wúnyen*		*wúntšēn*	*wúnyen*
nándi		*wúsuwī*		*wúnuwī*	*wúsawī*		*wúnuwī*
sándi		*wútsei*	*wúntsei*	*wútsei*	*wúsei*	*wúntsei*	*wútsei*
wu			*mólṅgin*	*mólṅgin*		*mólṅgin*	*mólṅgin*
ni		*mólẹsẹmin*		*móllẹmin*	*mólẹsāmin*		*móllẹmin*
ši		*mólẹšin*	*mólẹntšin*	*móltšin*	*mólẹsei*	*mólẹntsei*	*móltšin*
ándi			*mólẹntšēn*[2]	*móllēn*		*mólẹntšēn*[2]	*móllēn*
nándi		*mólẹsuwī*		*mólluwī*	*mólẹsāwi*		*mólluwī*
sándi		*mólẹsei*	*mólẹntsei*	*móltsei*	*mólẹsei*	*mólẹntsei*	*móltsei*

[1] and *wúntšiēn*, which seems to be the original, but less frequent, form.

[2] and *mólẹntšiēn*.

SUBJECT.	OBJECT. *wúgā*	*nígā*	*šígā*	*andígā*	*nandígā*	*sandígā*
wu		*mángin*	*mángin*		*māṅgin*	*mángin*
ni	*mádęsęmin*		*mánnęmin*	*mádęsāmin*		*mánnęmin*
ši	*mádęšin*	*mádęntšin*	*máttšin*	*mádęsei*	*mádentsei*	*máttšin*
ándi		*mádęntšēn*	*mánnyen*		*mádęntšēn*	*mánnyen*
nándi	*mádęsuwī*		*mánnuwī*	*mádęsāwi*		*mánnuwī*
sándi	*mádęsei*	*mádęntsei*	*máttsei*	*mádęsei*	*mádęntsei*	*máttsei*
wu		*kálaṅgin*	*kálaṅgin*		*kálaṅgin*	*kálaṅgin*
ni	*kálagęsęmin*		*kálaṅnęmin*	*kálagęsāmin*		*kálaṅnęmin*
ši	*kálagęšin*	*kálagęntšin*	*kálaktšin*	*kálagęsei*	*kálagęntsei*	*kálaktšin*
ándi		*kálagęntšēn*	*kálaṅnyen*		*kálagęntšēn*	*kálaṅnyen*
nándi	*kálagęsuwī*		*kálaṅnuwī*	*kálagęsāwi*		*kálaṅnuwī*
sándi	*kálagesei*	*kálagęntsei*	*kálaktsei*	*kálagęsei*	*kálagęntsei*	*kálaktsei*

Indefinite II.

SUBJECT. \ OBJECT.	*wúgā*	*nígā*	*šígā*	*andígā*	*nandígā*	*sandígā*
wu		*wúṅgē*	*wúṅgē*		*wúṅgē*	*wúṅgē*
ni	*wúsẹm*		*wúṇẹm*	*wúsām*		*wúṇẹm*
ši	*wúsẹ*	*wúntsẹ*	*wútsẹ*	*wúsā*	*wúntsā*	*wútsẹ*
ándi		*wúntšē*[1]	*wúnyē*		*wúntšē*[1]	*wúnyē*
nándi	*wúsū*		*wúnū*	*wúsau*		*wúnū*
sándi	*wúsā*	*wúntsā*	*wútsā*	*wúsā*	*wúntsā*	*wútsā*
wu		*mólṅgē*	*mólṅgē*		*mólṅgē*	*mólṅgē*
ni	*mólẹsẹm*		*móllẹm*	*mólẹsām*		*móllẹm*
ši	*mólẹsẹ*	*mólẹntsẹ*	*móltsẹ*	*mólẹsā*	*mólẹntsā*	*móltsẹ*
ándi		*mólẹntšē*	*móllē*		*mólẹntšē*	*móllē*
nándi	*mólẹsū*		*móllū*	*mólẹsau*		*móllū*
sándi	*mólẹsā*	*mólẹntsā*	*móltsā*	*mólẹsā*	*mólẹntsā*	*móltsā*

[1] and *wúntšiē*.

Indefinite II.

SUBJECT. ↓ OBJECT. →	*wúgā*	*nígā*	*šígā*	*andígā*	*nandígā*	*sandígā*
wu		*mángē*	*mángē*		*mángē*	*mángē*
ni	*mádęsęm*		*mánnęm*	*mádęsām*		*mánnęm*
ši	*mádęsę*	*mádęntsę*	*máttsę*	*mádęsā*	*mádęntsā*	*máttsę*
ándi		*mádęntšē*	*mánnyē*		*mádęntšē*	*mánnyē*
nándi	*mádęsū*		*mánnū*	*mádęsau*		*mánnū*
sándi	*mádęsā*	*mádęntsā*	*máttsā*	*mádęsā*	*mádęntsā*	*máttsā*
wu		*kálaṅgē*	*kálaṅgē*		*kálaṅgē*	*kálaṅgē*
ni	*kálagęsęm*		*kálaṅnęm*	*kálagęsām*		*kálaṅnęm*
ši	*kálagęsę*	*kálagęntsę*	*kálaktsę*	*kálagęsā*	*kálagęntsā*	*kálaktsę*
ándi		*kálagęntšē*	*kálaṅnyē*		*kálagęntšē*	*kálaṅnyē*
nándi	*kálagęsū*		*kálaṅnû*	*kálagęsau*		*kálaṅnū*
sándi	*kálagęsā*	*kálagęntsā*	*kálaktsā*	*kálagęsā*	*kálagęntsā*	*kálaktsā*

Aorist.

SUBJECT. ↓ OBJECT. →	*wúgā*	*nígā*	*šígā*	*andígā*	*nandígā*	*sandígā*
wu		*wúṅgoskō*	*wúgoskō*		*wúṅgẹdaskō*	*wúgoskō*
ni	*wúskam*		*wúgam*	*wúskẹ̄dam*		*wúgam*
ši	*wúskonō*	*wúṅgonō*	*wúgonō*	*wúskẹ̄da*	*wúṅgẹ̄da*	*wúgonō*
ándi		*wúṅgeiyē*	*wúgeiyē*		*wúṅgeiyē*	*wúgeiyē*
nándi	*wúskọu*		*wúgọu*	*wúskẹ̄dau*		*wúgọu*
sándi	*wúskẹ̄da*	*wúṅgẹ̄da*	*wúgẹ̄da*	*wúskẹ̄da*	*wúṅgẹ̄da*	*wúgẹ̄da*
wu		*mólẹṅgoskō*	*mólgoskō*		*mólẹṅgẹdaskō*	*mólgoskō*
ni	*mólẹskam*		*mólgam*	*mólẹskẹ̄dam*		*mólgam*
ši	*mólẹskonō*	*mólẹṅgonō*	*mólgonō*	*mólẹskẹ̄da*	*mólẹṅgẹ̄da*	*mólgonō*
ándi		*mólẹṅgeiyē*	*mólgeiyē*		*mólẹṅgeiyē*	*mólgeiyē*
nándi	*mólẹskọu*		*mólgọu*	*mólẹskẹ̄dau*		*mólgọu*
sándi	*mólẹskẹ̄da*	*mólẹṅgẹ̄da*	*mólgẹ̄da*	*mólẹskẹ̄da*	*mólẹṅgẹ̄da*	*mólgẹ̄da*

Aorist.

SUBJECT. ↓ OBJECT. →	*wúgā*	*nígā*	*šígā*	*andígā*	*nandígā*	*sandígā*
wu		*mádę̣ŋgoskō*	*mádgoskō*		*mádę̣ŋgẹ̄daskō*	*mádgoskō*
ni	*má dẹska*		*mádgam*	*mádẹskẹ̄dam*		*mádgam*
ši	*mádẹskonō*	*mádę̣ŋgonō*	*mádgonō*	*mádẹskẹ̄da*	*mádę̣ŋgẹ̄da*	*mádgonō*
ándi		*mádę̣ŋgeiyē*	*mádgeiyē*		*mádę̣ŋgeiyē*	*mádgeiyē*
nándi	*mádẹskọu*		*mádgọu*	*mádẹskę̣dau*		*mádgọu*
sándi	*mādẹskẹ̄da*	*mádę̣ŋgẹ̄da*	*mádgẹ̄da*	*mádẹskẹ̄da*	*mádę̣ŋgẹ̄da*	*mádgẹ̄da*
wu		*kálāgę̣ŋgoskō*	*kálaggoskō*		*kálāgę̣ŋgẹ̄daskō*	*kálaggoskō*
ni	*kálāgẹskam*		*kálaggam*	*kálāgẹskẹ̄dam*		*kálaggam*
ši	*kálāgẹskonō*	*kálāgę̣ŋgonō*	*kálaggonō*	*kálāgẹskẹ̄da*	*kálāgę̣ŋgẹ̄da*	*kálaggonō*
ándi		*kálāgę̣ŋgeiyē*	*kálaggeiyē*		*kálāgę̣ŋgeiyē*	*kálaggeiyē*
nándi	*kálāgẹskọu*		*kálaggọu*	*kálāgẹskę̣dau*		*kálaggọu*
sándi	*álāgẹskẹ̄da*	*kálāgę̣ŋgẹ̄da*	*kálaggẹ̄da*	*kálāgẹskẹ̄da*	*kálāgę̣ŋgẹ̄da*	*kálaggẹ̄da*

Future.

SUBJECT.	OBJECT. *wúgā*	*nígā*	*šígā*	*andígā*	*nandígā*	*sandígā*
wu		*wúntsoskō*	*wútsoskō*		*wúntšędaskō*	*wútsoskō*
ni	*wúsam*		*wútsam*	*wúšadam* [1]		*wútsam*
ši	*wúsonō*	*wúntsonō*	*wútsonō*	*wúšāda* [1]	*wúntšāda* [1]	*wútsonō*
ándi		*wúntseiyē*	*wútseiyē*		*wúntseiyē*	*wútseiyē*
nándi	*wúsǫu*		*wútsǫu*	*wúšadau* [1]		*wútsǫu*
sándi	*wúšāda* [1]	*wúntšāda* [1]	*wútšāda* [1]	*wúšāda* [1]	*wúntšāda*	*wútšāda*
wu		*mólęntsoskō*	*móltsoskō*		*mólęntšędaskō*	*móltsoskō*
ni	*mólęsam*		*móltsam*	*mólęšadam* [1]		*móltsam*
ši	*mólęsonō*	*mólęntsonō*	*móltsonō*	*mólęšāda* [1]	*mólęntšēda* [1]	*móltsono*
ándi		*mólęntseiyē*	*móltseiyē*		*mólęntseiyē*	*móltseiyē*
nándi	*mólęsǫu*		*móltsǫu*	*mólęšadau* [1]		*móltsǫu*
sándi	*mólęšāda* [1]	*mólęntšāda* [1]	*móltšāda* [1]	*mólęšāda* [1]	*mólęntšāda* [1]	*móltšāda* [1]

[1] All these terminations in which *š* is immediately followed by *a*, have also two other forms, viz. one with *šia*, which is doubtless the original one, and which caused the change of *s* into *š* according to §. 18, and one with *šę*, which is nothing but a contraction of *i* + *a* into *ę*, just as in Sanskrit *a* + *i* are generally contracted into *ę*.

Future.

SUBJECT. ↓ OBJECT. →	*wúgā*	*nígā*	*šígā*	*andígā*	*nandígā*	*sandígā*
wu		*mádẹntsoskō*	*máttsoskō*		*mádẹntšẹ̄daskō*	*máttsoskō*
ni	*mádẹsam*		*máttsam*	*mádẹšadam* [1]		*máttsam*
ši	*mádẹsonō*	*mádẹntsonō*	*máttsonō*	*mádẹšāda* [1]	*mádẹntšẹ̄da* [1]	*máttsonō*
ándi		*mádẹntseiyē*	*máttseiyē*		*mádẹntseiyē*	*máttseiyē*
nándi	*mádẹsọu*		*máttsọu*	*mádẹšadau* [1]		*máttsọu*
sándi	*mádẹšẹ̄da* [1]	*mádẹntšẹ̄da* [1]	*máttšāda* [1]	*mádẹšāda* [1]	*mádẹntšẹ̄da* [1]	*máttšāda* [1]
wu		*kálagẹntsoskō*	*kálaktsoskō*		*kálagẹntšadaskō*	*hálaktsoskō*
ni	*kálagẹsam*		*kálaktsam*	*kálagẹšẹ̄dam* [1]		*kálaktsam*
ši	*kálagẹsonō*	*kálagẹntsonō*	*kálaktsonō*	*kálagẹšāda* [1]	*kálagẹntšāda* [1]	*kálaktsonō*
ándi		*kálagẹntseiyē*	*kálaktseiyē*		*kálagẹntseiyē*	*kálaktseiyē*
nándi	*kálagẹsọu*		*kálaktsọu*	*kálagẹšadau* [1]		*kálaktsọu*
sándi	*kálagẹšẹ̄da*	*kálagẹntšāda*	*kálaktšāda*	*kálagẹšāda* [1]	*kálagẹntšẹ̄da* [1]	*kálaktšāda* [1]

[1] See Note on p. 109.

The bye-form of the 1st per. sing. mentioned in §. 54 distinguishes the objective 2d and 3d per. sing. and pl. in the following manner.

SUBJECT. \ OBJECT.	*nígā*	*šígā*	*nandígā*	*sandígā*
wu	*wúntsęskin,*	*wúnęskin*	*wúntsaskin,*	*wúnęskin*
wu	*mólęntsęskin*	*móllęskin*	*mólęntsaskin*	*móllęskin*
wu	*mádęntsęskin*	*mánnęskin*	*mádęntsaskin*	*mánnęskin*
wu	*kálāgęntsęskin*	*kálaṅnęskin*	*kálāgęntsaskin*	*kálaṅnęskin*

Conjugation II.

§. 97. It may suffice, to illustrate this merely by the two verbs, *wúngin* and *mángin*, which, with the aid of §. 96, will render it easy, to inflect the other verbs in the same manner.

Indefinite I.

SUBJECT.	OBJECT.	*wúgā*	*nígā*	*šígā*	*andígā*	*nandígā*	*sandígā*
wu			*wúntsęgęskin*	*wúgęskin*		*wúntsagaskin*	*wúgęskin*
ni		*wúsęgęmin*		*wúgęmin*	*wúsagāmin*		*wúgęmin*
ši		*wúsęgin*	*wúntsęgin*	*wútsęgin*	*wúsagei*	*wúntsagei*	*wútsęgin*
ándi			*wúntsęgēn*	*wúgēn*		*wúntsęgēn*	*wúgēn*
nándi		*wúsęguwī*		*wúguwī*	*wúsagāwī*		*wúguwī*
sándi		*wúsagei*	*wúntsagei*	*wútsagei*	*wúsagei*	*wúntsagei*	*wútsagei*
wu			*mádęntsęgęskin*	*mádgęskin*		*mádęntsagaskin*	*mádgęskin*
ni		*mádęsęgęmin*		*mádgęmin*	*mádęsagāmin*		*mádgęmin*
ši		*mádęsęgin*	*mádęntsęgin*	*máttsęgin*	*mádęsagei*	*mádęntsagei*	*máttsęgin*
ándi			*mádęntsęgēn*	*mádgēn*		*mádęntsęgēn*	*mádgēn*
nándi		*mádęsęguwī*		*mádguwī*	*mádęsagāwī*		*mádguwī*
sándi		*mádęsagei*	*mádęntsagei*	*máttsagei*	*mádęsagei*	*mádęntsagei*	*máttsagei*

Indefinite II.

SUBJECT. \ OBJECT.	*wúgā*	*nígā*	*šígā*	*andígā*	*nandígā*	*sandígā*
wu		*wúntsẹgẹskē*	*wúgẹskē*		*wúntsāgaskē*	*wúgẹskē*
ni	*wúsẹgẹm*		*wúgẹm*	*wúsagām*		*wúgẹm*
ši	*wúsẹgẹ*	*wúntsẹgẹ*	*wútsẹgẹ*	*wúsāga*	*wúntsāga*	*wútsẹgẹ*
ándi		*wúntsẹgē*	*wúgē*		*wúntsẹgē*	*wúgē*
nándi	*wúsẹgū*		*wúgū*	*wúsagau*		*wúgū*
sándi	*wúsāga*	*wúntsāga*	*wútsāga*	*wúsāga*	*wúntsāga*	*wútsāga*

*

	wúgā & *wúrō*	*nígā* & *nírō*	*šígā* & *šírō*	*andígā* & *-rō*	*nandígā* & *-rō*	*sandígā* & *-rō*
wu		*mádẹntsẹgẹskē*	*mádgẹskē*		*mádẹntsāgaskē*	*mádgẹskē*
ni	*mádẹsẹgẹm*		*mádgẹm*	*mádẹsagām*		*mádgẹm*
ši	*mádẹsẹgẹ*	*mádẹntsẹgẹ*	*máttsẹgẹ*	*mádẹsāga*	*mádẹntsāga*	*máttsẹgẹ*
ándi		*mádẹntsẹgē*	*mádgē*		*mádẹntsẹgē*	*mádgē*
nándi	*mádẹsẹgū*		*mádgū*	*mádẹsagau*		*mádgū*
sándi	*mádẹsāga*	*mádẹntsāga*	*máttsāga*	*mádẹsāga*	*mádẹntsāga*	*máttsāga*

Aorist.

SUBJECT.	OBJECT.	*wúgā* & *wúrō*	*nígā* & *nírō*	*šígā* & *šírō*	*andígā* & *-rō*	*nandígā* & *-rō*	*sandígā* & *-rō*
wu			*wúṅgigẹ́skō*[1]	*wúgigẹ́skō*[1]		*wúṅgẹ́gaskō*	*wúgigẹ́skō*[1]
ni		*wúskigẹ́m*		*wúgigẹ́m*	*wúskẹ́gām*		*wúgigẹ́m*
ši		*wúskigunō*	*wúṅgigunō*	*wúgigunō*	*wúskẹ́ga*	*wúṅgẹ́ga*	*wúgigunō*
ándi			*wúṅgigē*	*wúgigē*		*wúṅgigē*	*wúgigē*
nándi		*wúskigū*		*wúgigū*	*wúskẹ́gau*		*wúgigū*
sándi		*wúskẹ́ga*	*wúṅgẹ́ga*	*wúgẹ́ga*	*wúskẹ́ga*	*wúṅgẹ́ga*	*wúgẹ́ga*
wu			*mádẹṅgigẹ́skō*[1]	*mádgigẹ́skō*[1]		*mádẹṅgẹ́gaskō*	*mádgigẹ́skō*[1]
ni		*mádẹ́skigẹ́m*		*mádgigẹ́m*	*mádẹ́skẹ́gām*		*mádgigẹ́m*
ši		*mádẹ́skigunō*	*mádẹṅgigunō*	*mádgigunō*	*mádẹ́skẹ́ga*	*mádẹṅgẹ́ga*	*mádgigunō*
ándi			*mádẹṅgigē*	*mádgigē*		*mádẹṅgigē*	*mádgigē*
nándi		*mádẹ́skigū*		*mádgigū*	*mádẹ́skẹ́gau*		*mádgigū*
sándi		*mádẹ́skẹ́ga*	*mádẹṅgẹ́ga*	*mádgẹ́ga*	*mádẹ́skẹ́ga*	*mádẹṅgẹ́ga*	*mádgẹ́ga*

[1] The terminational *ẹ́* of the 1st per. sing. in the Aorist and Future is often changed into *u*, probably by the influence of the following *o*; and the terminational *u* of the 3d per. sing. arose in the same way, and is still sometimes sounded like *ẹ́*.

Future.

SUBJECT \ OBJECT.	*wúgā* & *wúrō*	*nígā* & *nírō*	*šígā* & *šírō*	*andígā* & *-rō*	*nandígā* & *-rō*	*sandígā* & *-rō*
wu		*wúntšigẹskō*[1]	*wútšigẹskō*[1]		*wúntšagaskō*	*wútšigẹskō*[1]
ni	*wúšigẹm*		*wútšigẹm*	*wúšagām*		*wútšigẹm*
ši	*wúšigunō*	*wúntšigunō*	*wútšigunō*	*wúšāga*	*wúntšāga*	*wútšigunō*
ándi		*wúntšigē*	*wútšigē*		*wúntšigē*	*wútšigē*
nándi	*wúšigū*		*wútšigū*	*wúšagau*		*wútšigū*
sándi	*wúšāga*	*wúntšāga*	*wútšāga*	*wúšāga*	*wúntšāga*	*wútšāga*
wu		*mádẹntšīgẹskō*[1]	*máttšigẹskō*[1]		*mádẹntšēgaskō*	*máttšigẹskō*[1]
ni	*mádẹšigẹm*		*máttšigẹm*	*mádẹšagām*		*máttšigẹm*
ši	*mádẹšigunō*	*mádẹntšigunō*	*máttšigunō*	*mádẹšāga*	*mádẹntšāga*	*máttšigunō*
ándi		*mádẹntšigẹ*	*máttšigē*		*mádẹntšigē*	*máttšigē*
nándi	*mádẹšigū*		*máttšigū*	*mádẹšagau*		*máttšigū*
sándi	*mádẹšāga*	*mádẹntšāga*	*máttšāga*	*mádẹšāga*	*mádẹntšāga*	*máttšāga*

[1] See note on p, 114.

Imperative Mood.

§. 98. The first person plural, from the nature of the case, can only have the third person for its object; and consequently has only a subjective form, so that we can omit it here altogether. The second person has for its object either the first or the third person.

Conjugation I.

SUBJECT.	OBJECT. *wúgā*	*andígā*	*šígā & sandígā.*
ni	*wúsẹnẹ́*	*wúsānẹ́*	*wúnẹ́*
nándi	*wúsẹnógō*	*wúsānógō*	*wúnógō*
ni	*mólẹsẹnẹ́*	*mólẹsānẹ́*	*móllẹ́*
nándi	*mólẹsẹnógō*	*mólẹsānógō*	*móllógō*
ni	*mádẹsẹnẹ́*	*mádẹsānẹ́*	*mánnẹ́*
nándi	*mádẹsẹnógō*	*mádẹsānógō*	*mánnógō*
ni	*kálagẹsẹnẹ́*	*kálagẹsānẹ́*	*kálaṅnẹ́*
nándi	*kálagẹsẹnógō*	*kálagẹsānógō*	*kálaṅnógō*

Conjugation II.

	wúrō	*andírō*	*šírō & sandírō.*
ni	*wúsẹgẹnẹ́*	*wúsagānẹ́*	*wúgẹnẹ́*
nándi	*wúsẹgẹnógō*	*wúsagānógō*	*wúgẹnógō*
ni	*mólẹsẹgẹnẹ́*	*mólẹsagānẹ́*	*mólgẹnẹ́*[1]
nándi	*mólẹsẹgẹnógō*	*mólẹsagānógō*	*mólgẹnógō*
ni	*mádẹsẹgẹnẹ́*	*mádẹsagānẹ́*	*mádgẹnẹ́*
nándi	*mádẹsẹgẹnógō*	*mádẹsagānógō*	*mádgẹnógō*
ni	*kálagẹsẹgẹnẹ́*	*kálagẹsagānẹ́*	*kálaggẹnẹ́*
nándi	*kálagẹsẹgẹnógō*	*kálagẹsagānógō*	*kálaggẹnógō*

[1] And *mólẹgẹnẹ́*, &c.

Negative Mood.

§. 99. This is derived so regularly from the second indefinite tense, that it will be sufficiently illustrated by the verb *wúngin.*

Conjugation I—Present Tense.

SUBJECT. \ OBJECT.	*wúgā*	*núgā*	*šígā* & *sandígā*	*andígā*	*nandígā*
wu		*wúntsęsgąní*[1]	*wúnęsgąní*[1]		*wúntsasgąní*[1]
ni	*wúsęmmí*		*wúnęmmí*	*wúsāmmí*	
ši	*wúsęní*	*wúntsęní*	*wútsęní*	*wúsāní*	*wúntsāní*
ándi		*wúntšendé*	*wúnyendé*		*wúntšendé*
nándi	*wúsūwí*		*wúnūwí*	*wúsāwí*	
sándi	*wúsāní*	*wúntsāní*	*wútsāní*	*wúsāní*	*wúntsāní*

Future Tense.

wu		*wúntsąsgąní*	*wútsąsgąní*		*wúntšędasgąní*
ni	*wúsammí*		*wútsammí*	*wúšadāmmí*	
ši	*wúsanní*	*wúnstanní*	*wútsanní*	*wúšadānní*	*wúntšadānní*
ándi		*wúntseiyendé*	*wútseiyendé*		*wúntseiyendé*
nándi	*wúsāwí*		*wútsāwí*	*wúšadāwí*	
sándi	*wúšadāní*	*wúntšadāní*	*wútšadāní*	*wúšadāní*	*wúntšadāní*

Conjugation II—Present Tense.

	wúrō	*núrō*	*šírō, sandírō*	*andírō*	*nandírō*
wu		*wúntsęgęsgąní*	*wúgęsgąní*		*wúntsagasgąní*
ni	*wúsęgęmmí*		*wúgęmmí*	*wúsagāmmí*	
ši	*wúsęgęní*	*wúntsęgęní*	*wútsęgęní*	*wúsagāní*	*wúntsagāní*
ándi		*wúntsęgendé*	*wúgendé*		*wúntsęgendé*
nándi	*wúsęgūwí*		*wúgūwí*	*wúsagāwí*	
sándi	*wúsagāní*	*wúntsagāní*	*wútsagāní*	*wúsagāní*	*wúntsagāní*

[1] And the common form *wúngąní.*

Future Tense.

SUBJECT. \ OBJECT.	*wúgā*	*nígā*	*šígā* & *sandígā*	*andígā*	*nandígā*
wu		*wúntšigẹsgạní*	*wútšigẹsgạní*		*wúntšagasgạní*
ni	*wúšigẹmmí*		*wútšigẹmmí*	*wúšagāmmí*	
ši	*wúšigẹní*	*wúntšigẹní*	*wútšigẹní*	*wúšagāní*	*wúntšagāní*
ándi		*wúntšigendé*	*wútšigendé*		*wúntšigendé*
nándi	*wúšigūwí*		*wútšigūwí*	*wúšagāwí*	
sándi	*wúšagāní*	*wúntšagāní*	*wútšagāní*	*wúšagāní*	*wúntšagāní*

Conjunctional Mood.

§. 100. **This being derived so regularly from the aorist and perfect tenses, it will be sufficient to illustrate it by the verb *wúngin*.**

Past Conjunctional.

SUBJECT. \ OBJECT.	*wúgā*	*nígā*	*šígā* & *sandígā*	*andígā*	*nandígā*
wu		*wūṅgasgạ́nyā*	*wūgasgạ́nyā*		*wūṅgẹdasgạ́nyā*
ni	*wūskámiā*		*wūgámiā*	*wūskẹdámiā*	
ši	*wūskányā*	*wūṅgányā*	*wūgányā*	*wūskẹdányā*	*wūṅgẹdányā*
ándi		*wūṅgeiéndeā*	*wūgeiéndeā*		*wūṅgeiéndeā*
nándi	*wūskọúwiā*		*wūgọúwiā*	*wūskẹdọúwiā*[1]	
sándi	*wūskẹdányā*	*wūṅgẹdányā*	*wūgẹdányā*	*wūskẹdányā*	*wūṅgẹdányā*

Future Conjunctional.

wu		*wúntsẹskīa*[2]	*wúnẹskīa*[2]		*wúntsaskīa*[2]
ni	*wúsẹmīa*		*wúnẹmīa*	*wúsamīa*	
ši	*wúšīa*	*wúntšīa*	*wútšīa*	*wúseiya*	*wúntseiya*
ándi		*wúntšēya*	*wúnyēya*		*wúntšēya*
nándi	*wúsuwīa*		*wúnuwīa*	*wúsawīa*	
sándi	*wúseiya*	*wúntseiya*	*wútseiya*	*wúseiya*	*wúntseiya*

[1] And *wūskẹdámiā*. [2] And *wūṅgīa*.

Participial Mood.

§. 101. This will be illustrated by the verbs *wúngin* and *mángin*.

Conjugation I.

SUBJECT.	OBJECT.	*wúgā*	*nígā*	*šígā* & *sandígā*	*andígā*	*nandígā*
w u			*wúntsẹsgạna*[1]	*wúnẹsgạna*[1]		*wúntsasgạna*[1]
ni		*wúsẹmma*		*wúnẹmma*	*wúsamma*	
ši		*wúsẹna*	*wúntsẹna*	*wútsẹna*	*wúsāna*	*wúntsāna*
ándi			*wúntšēna*	*wúnyēna*		*wúntšēna*[2]
nándi		*wúsūwa*		*wúnūwa*	*wúsāwa*	
sándi		*wúsāna*	*wúntsāna*	*wútsāna*	*wúsāna*	*wúntsāna*
wu			*mádẹntsẹsgạna*[3]	*mánnẹsgạna*[3]		*mádẹntsasgạna*[3]
ni		*mádẹsẹmma*		*mánẹmma*	*mádẹsāmma*	
ši		*mádẹsẹna*	*mádẹntsẹna*	*máttsẹna*	*mádẹsāna*	*mádẹntsāna*
ándi			*mádẹntšẹ̄na*	*mánnyēna*		*mádẹntšẹ̄na*
nándi		*mádẹsūwa*		*mánnūwa*	*mádẹsāwa*	
sándi		*mádẹsāna*	*mádẹntsāna*	*máttsāna*	*mádẹsāna*	*mádẹntsāna*

[1] Also *wúngạna*. [2] And *wúntšiēna*. [3] And *mángạna*.

Conjugation II.

SUBJECT.	OBJECT.	*wúrō*	*nírō*	*širō* & *sandírō*	*andírō*	*nandírō*
wu			*wúntsẹgẹsgạna*	*wúgẹsgạna*		*wúntsagasgạna*
ni		*wúsẹgẹmma*		*wúgẹmma*	*wúsagamma*	
ši		*wúsẹgẹna*	*wúntsẹgẹna*	*wútsẹgẹna*	*wúsagāna*	*wúntsagāna*
ándi			*wúntsẹgēna*	*wúgēna*		*wúntsẹgēna*
nándi		*wúsẹgūwa*		*wúgūwa*	*wúsagāwa*	
sándi		*wúsagāna*	*wúntsagāna*	*wútsagāna*	*wúsagāna*	*wúntsagāna*
wu			*mádẹntsẹgẹsgạna*	*mádgẹsgạna*		*mádẹntsagasgạna*
ni		*mádẹsẹgẹmma*		*mádgẹmma*	*mádẹsagamma*	
ši		*mádẹsẹgẹna*	*mádẹntsẹgẹna*	*máttsẹgẹna*	*mádẹsagāna*	*mádẹntsagāna*
ándi			*mádẹntsẹgēna*	*mádgēna*		*mádẹntsẹgēna*
nándi		*mádẹsẹgūwa*		*mádgūwa*	*mádẹsagāwa*	
sándi		*mádẹsagāna*	*mádẹntsagāna*	*máttsagāna*	*mádẹsagāna*	*mádẹntsagāna*

B. Objective Inflection of Verbs in skin.

1. *Verbs in* skin *not beginning with* y.

§. 102. The objective character of these verbs, corresponds, on the whole, with that of verbs in *ngin*; but it always takes its place *before* the verbal root. Its minor differences may be observed from the following examples.

Indicative Mood.

Here we only illustrate the first indefinite, the aorist, and the future tenses, as the others can be easily derived from these.

Indefinite I.

SUBJECT. \ OBJECT.	*wúgā*	*nígā*	*šígā* & *sandígā*	*andígā*	*nandígā*
wu		*ntsę́dęskin*	*dískin*		*ntsádęskin*
ni	*sę́dęmin*		*dímin*	*sádęmin*	
ši	*sę́din*	*ntsę́din*	*tsę́din*	*sádin*	*ntsádin*
ándi		*ntsę́dīyen*	*díyen**		*ntsádīyen*
nándi	*sę́duwī*		*díwī*	*sáduwī*	
sándi	*sádin*	*tsádin*	*tsádin*	*sádin*	*ntsádin*
wu		*ntsúruskin*	*rúskin*		*ntsáruskin*
ni	*súrūmin*		*rúmin*	*sárūmin*	
ši	*súrui*	*ntsúrui*	*tsúrui*	*sárui*	*ntsárui*
ándi		*ntsúruiyen*	*ruíyen*		*ntsáruiyen*
nándi	*súruwī*		*rúwī*	*sáruwī*	
sándi	*sárui*	*ntsárui*	*tsárui*	*sárui*	*ntsárui*
wu		*ntsę́maskin*	*máskin*		*ntsámaskin*
ni	*sę́magęmin*		*mágęmin*	*sámagęmin*	
ši	*sę́magin*	*ntsę́magin*	*tsę́magin*	*sámagin*	*ntsámagin*
ándi		*ntsę́magēn*	*mágēn*		*ntsę́magēn*
nándi	*sę́maguwī*		*máguwī*	*sámaguwī*	
sándi	*sámagin*	*ntsámagin*	*tsámagin*	*sámagin*	*ntsámagin*

* Sometimes *en* of the 1st per. pl. may be *long*, but generally a final *n* prefers a *short* vowel before it.

SUBJECT. ↓ OBJECT. →	*wúgā*	*nígā*	*šígā* & *sandígā*	*andígā*	*nandígā*
wu		*ntsęladęskin*	*ladęskin*		*ntsaladęskin*
ni	*sęládęmin*		*ládęmin*	*saládęmin*	
ši	*sęládin*	*ntsęládin*	*tsęládin*	*saládin*	*ntsaládin*
ándi		*ntsęládēn*	*ládēn*		*ntsęládēn*
nándi	*sęláduwī*		*láduwī*	*saláduwī*	
sándi	*saládin*	*ntsaládin*	*tsaládin*	*saládin*	*ntsaládin*
wu		*ntsęgáręskin*	*káręskin*		*ntsagáręskin*
ni	*sęgáręmin*		*káręmin*	*sagáręmin*	
ši	*sęgárin*	*ntsęgárin*	*tsęgárin*	*sagárin*	*ntsagárin*
ándi		*ntsęgárēn*	*kárēn*		*ntsagárēn*
nándi	*sęgáruwī*		*káruwī*	*sagáruwī*	
sándi	*sagárin*	*ntsagárin*	*tsagárin*	*sagárin*	*ntsagárin*
wu		*ntsúgōręskin*	*kóręskin*		*ntsógōręskin*
ni	*súgōręmin*		*kóręmin*	*sógōręmin*	
ši	*súgōrin*	*ntsúgōrin*	*tsúgōrin*	*sógōrin*	*ntsógōrin*
ándi		*ntsúgōrēn*	*kórēn*		*ntsógōrēn*
nándi	*súgōruwī*		*kóruwī*	*sógōruwī*	
sándi	*sógōrin*	*ntsógōrin*	*tsógōrin*	*sógōrin*	*ntsógōrin*
wu		*ntsębęrtęskin*	*pęrtęskin*		*ntsabęrtęskin*
ni	*sębę́rtęmin*		*pę́rtęmin*	*sabę́rtęmin*	
ši	*sębę́rtin*	*ntsębę́rtin*	*tsębę́rtin*	*sabę́rtin*	*ntsabę́rtin*
ándi		*ntsębę́rtēn*	*pę́rtēn*		*ntsabę́rtēn*
nándi	*sębę́rtuwī*		*pę́rtuwī*	*sabę́rtuwī*	
sándi	*sabę́rtin*	*ntsabę́rtin*	*tsabę́rtin*	*sabę́rtin*	*ntsabę́rtin*
wu		*ntęrgę́ręskin*	*gę́ręskin*		*ntsargę́ręskin*
ni	*sęrgę́ręmin*		*gę́ręmin*	*sargę́ręmin*	
ši	*sęrgę́rin*	*ntsęrgę́rin*	*tsęrgę́rin*	*sargę́rin*	*ntsargę́rin*
ándi		*ntsęrgę́rēn*	*gę́rēn*		*ntsęrgę́rēn*
nándi	*sęrgę́ruwī*		*gę́ruwī*	*sargę́ruwī*	
sándi	*sargę́rin*	*ntsargę́rin*	*tsargę́rin*	*sargę́rin*	*ntsargę́rin*

Aorist.

SUBJECT. ↓ OBJECT. →	*wúgā*	*nígā*	*šígā* & *sandígā*	*andígā*	*nandígā*
wu		*ŋgidískō*	*kidískō*		*ŋgẹdẹ́skō*
ni	*skídẹm*		*kídẹm*	*skẹ́dẹm*	
ši	*skídō*	*ŋgídō*	*kídō*	*skẹ́dō*	*ŋgẹ́dō*
ándi		*ŋgídiyē*	*kídiyē*		*ŋgídiyē*
nándi	*skídū*		*kídū*	*skẹ́dū*	
sándi	*skẹ́dō*	*ŋgẹ́dō*	*kẹ́dō*	*skẹ́dō*	*ŋgẹ́dō*
wu		*ŋgíruskō*	*kíruskō*		*ŋgẹ́ruskō*
ni	*skírum*		*kírum*	*skẹ́rum*	
ši	*skírū*	*ŋgírū*	*kírū*	*skẹ́rū*	*ŋgẹ́rū*
ándi		*ŋgíruiyē*	*kíruiyē*		*ŋgíruiyē*
nándi	*skírū*		*kírū*	*skẹ́rū*	
sándi	*skẹ́rū*	*ŋgẹ́rū*	*kẹ́rū*	*skẹ́rū*	*ŋgẹ́rū*
wu		*ŋgímaskō*	*kímaskō*		*ŋgẹ́maskō*
ni	*skímāgẹm*		*kímāgẹm*	*skẹ́māgẹm*	
ši	*skímogō*	*ŋgímogō*	*kímogō*	*skẹ́mogō*	*ŋgẹ́mogō*
ándi		*ŋgímagē*	*kímagē*		*ŋgímagē*
nándi	*skímogū*		*kímogū*	*skẹ́mogū*	
sándi	*skẹ́mogō*	*ŋgẹ́mogō*	*kẹ́mogō*	*skẹ́mogō*	*ŋgẹ́mogō*
wu		*ŋgiladẹ́skō*	*kiladẹ́skō*		*ŋgẹladẹ́skō*
ni	*skiládẹm*		*kiládẹm*	*skẹ́ládẹm*	
ši	*skiládō*	*ŋgiládō*	*kiládō*	*skẹ́ládō*	*ŋgẹ́ládō*
ándi		*ŋgiládē*	*kiládē*		*ŋgiládē*
nándi	*skiládū*		*kiládū*	*skẹ́ládū*	
sándi	*skẹ́ládō*	*ŋgẹ́ládō*	*kẹ́ládō*	*skẹ́ládō*	*ŋgẹ́ládō*
wu		*ŋgigáŕẹskō*	*kigáŕẹskō*		*ŋgẹgáŕẹskō*
ni	*skigáŕẹm*		*kigáŕẹm*	*skẹgáŕẹm*	
ši	*skigáŕō*	*ŋgigáŕō*	*kigáŕō*	*skẹgáŕō*	*ŋgẹgáŕō*
ándi		*ŋgigáŕē*	*kigáŕē*		*ŋgigáŕē*
nándi	*skigáŕū*		*kigáŕū*	*skẹgáŕū*	
sándi	*skẹgáŕō*	*ŋgẹgáŕō*	*kẹgáŕō*	*skẹgáŕō*	*ŋgẹgáŕō*

SUBJECT. ↓ OBJECT. →	*wúgā*	*nígā*	*šígā* & *sandígā*	*andígā*	*nandígā*
wu		*ṅgígōrẹskō*	*kígōrẹskō*		*ṅgẹ́gōrẹskō*
ni	*skígōrẹm*		*kígōrẹm*	*skẹ́gōrẹm*	
ši	*skígorō*	*ṅgígorō*	*kígorō*	*skẹ́gorō*	*ṅgẹ́gorō*
ándi		*ṅgígorē*	*kígorē*		*ṅgígorē*
nándi	*skígorū*		*kígorū*	*skẹ́gorū*	
sándi	*skẹ́gorō*	*ṅgẹ́gorō*	*kẹ́gorō*	*skẹ́gorō*	*ṅgẹ́gorō*
wu		*ṅgibẹ́rtẹskō*	*kibẹ́rtẹskō*		*ṅgẹbẹ́rtẹskō*
ni	*skibẹ́rtẹm*		*kibẹ́rtẹm*	*skẹbẹ́rtẹm*	
ši	*skibẹ́rtō*	*ṅgibẹ́rtō*	*kibẹ́rtō*	*skẹbẹ́rtō*	*ṅgẹbẹ́rtō*
ándi		*ṅgibẹ́rtē*	*kibẹ́rtē*		*ṅgẹbẹ́rtē*
nándi	*skibẹ́rtū*		*kibẹ́rtū*	*skẹbẹ́rtū*	
sándi	*skẹbẹ́rtō*	*ṅgẹbẹ́rtō*	*kẹbẹ́rtō*	*skẹbẹ́rtō*	*ṅgẹbẹ́rtō*
wu		*ṅgirgḗrẹskō*	*kirgḗrẹskō*		*ṅgẹrgḗrẹskō*
ni	*skirgḗrẹm*		*kirgḗrẹm*	*skẹrgḗrẹm*	
ši	*skirgḗrō*	*ṅgirgḗrō*	*kirgḗrō*	*skẹrgḗrō*	*ṅgẹrgḗrō*
ándi		*ṅgirgḗrē*	*kirgḗrē*		*ṅgirgḗrē*
nándi	*skirgḗrū*		*kirgḗrū*	*skẹrgḗrū*	
sándi	*skẹrgḗrō*	*ṅgẹrgḗrō*	*kẹrgḗrō*	*skẹrgḗrō*	*ṅgẹrgḗrō*

Future.

wu		*ntšidískō*	*tšidískō*		*ntšẹdískō*
ni	*šídẹm*		*tšídẹm*	*šẹ́dẹm*	
ši	*šídō*	*ntšídō*	*tšídō*	*šẹ́dō*	*ntšẹ́dō*
ándi		*ntšídiyē*	*tšídiyē*		*ntšídiyē*
nándi	*šídẹm*		*tšídū*	*šẹ́dū*	
sándi	*šẹ́dō*	*ntšẹ́dō*	*tšẹ́dō*	*šẹ́dō*	*ntšẹ́dō*
wu		*ntšúruskō*	*tšúruskō*		*ntšáruskō*
ni	*šúrum**		*tšúrum*	*šárum*	
ši	*šúrū*	*ntšúrū*	*tšúrū*	*šárū*	*ntšárū*
ándi		*ntšúruiyē*	*tšúruiyē*		*ntšáruiyē*
nándi	*šúrū*		*tšúrū*	*šárū*	
sándi	*šárū*	*ntšárū*	*tšárū*	*šárū*	*ntšárū*

* Perhaps originally *šiúrum*, etc.

SUBJECT. ↓ OBJECT. →	*wúgā*	*nígā*	*šígā* & *sandígā*	*andígā*	*nandígā*
wu		*ntšímaskō*	*tšímaskō*		*ntšę́maskō*
ni	*šímagęm*		*tšímagęm*	*šę́magęm*	
ši	*šímogō*	*ntšímogō*	*tšímogō*	*šę́mogō*	*ntšę́mogō*
ándi		*ntšímagē*	*tšímagē*		*ntšę́magē*
nándi	*šímogū*		*tšímogū*	*šę́mogū*	
sándi	*šę́mogō*	*ntšę́mogō*	*tšę́mogō*	*šę́mogō*	*ntšę́mogō*
wu		*ntšiladę́skō*	*tšiladę́skō*		*ntšęladę́skō*
ni	*šiládęm*		*tšiládęm*	*šęládęm*	
ši	*šiládō*	*ntšiládō*	*tšiládō*	*šęládō*	*ntšęládō*
ándi		*ntšiládē*	*tšiládē*		*ntšęládē*
nándi	*šiládū*		*tšiládū*	*šęládū*	
sándi	*šęládō*	*ntšęládō*	*tšęládō*	*šęládō*	*ntšęládō*
wu		*ntšigáręskō*	*tšigáręskō*		*ntšagáręskō*
ni	*šigáręm*		*tšigáręm*	*šagáręm*	
ši	*šigárō*	*ntšigárō*	*tšigárō*	*šagárō*	*ntšagárō*
ándi		*ntšigárē*	*tšigárē*		*ntšagárē*
nándi	*šigárū*		*tšigárū*	*šagárū*	
sándi	*šagárō*	*ntšagárō*	*tšagárō*	*šagárō*	*ntšagárō*
wu		*ntšígōręskō*	*tšígōręskō*		*ntšógōręskō*
ni	*šígōręm*		*tšígōręm*	*šógōręm*	
ši	*šígorō*	*ntšígorō*	*tšígorō*	*šógorō*	*ntšógorō*
ándi		*ntšígorē*	*tšígorē*		*ntšígorē*
nándi	*šígorū*		*tšígorū*	*šógorū*	
sándi	*šógorō*	*ntšógorō*	*tšógorō*	*šógorō*	*ntšógorō*
wu		*ntšibę́rtę́skō*	*tšibę́rtę́skō*		*ntšabę́rtę́skō*
ni	*šibę́rtęm*		*tšibę́rtęm*	*šabę́rtęm*	
ši	*šibę́rtō*	*ntšibę́rtō*	*tšibę́rtō*	*šabę́rtō*	*ntšabę́rtō*
ándi		*ntšibę́rtē*	*tšibę́rtē*		*ntšibę́rtē*
nándi	*šibę́rtū*		*tšibę́rtū*	*šabę́rtū*	
sándi	*šabę́rtō*	*ntšabę́rtō*	*tšabę́rtō*	*šabę́rtō*	*ntšabę́rtō*

SUBJECT. ↓ OBJECT →	*wúgā*	*nígā*	*šígā* & *sandígā*	*andígā*	*nandígā*
wu		*ntširgéręskō*	*tširgéręskō*		*ntšęrgéręskō*
ni	*širgéręm*		*tširgéręm*	*šęrgéręm*	
ši	*širgérō*	*ntširgérō*	*tširgérō*	*šęrgérō*	*ntšęrgérō*
ándi		*ntširgérē*	*tširgérē*		*ntširgérē*
nándi	*širgérū*		*tširgérū*	*šęrgérū*	
sándi	*šęrgérō*	*ntšęrgérō*	*tšęrgérō*	*šęrgérō*	*ntšęrgérō*

Imperative Mood.

§. 103. The 1st per. having no distinct objective forms, we only give the 2d per. sing. and pl., with the 1st and 3d per. as its object.

Conjugation I.

SUBJECT.	OBJECT. *wúgā*	*andíga*	*šígā* & *sandígā*
ni	*sędę́*	*sadę́*	*dē*
nándi	*sędógō*	*sadógō*	*dę́ogō*
ni	*súrui*	*sárui*	*rui*
nándi	*súruigō*	*sáruigō*	*ruígō*
ni	*sęmágę*	*samágę*	*mágę*
nándi	*sęmágogō*	*samágogō*	*mágogō*
ni	*sęladę́*	*saladę́*	*ladę́*
nándi	*sęladógō*	*saladógō*	*ladógō*
ni	*sęgárę*	*sagárę*	*kárę*
nándi	*sęgárogō*	*sagárogō*	*károgō*
ni	*sębęrtę́*	*sabęrtę́*	*pęrtę́*
nándi	*sębęrtógō*	*sabęrtógō*	*pęrtógō*
ni	*sęrgę́rę*	*sargę́rę*	*gę́rę*
nándi	*sęrgę́rogō*	*sargę́rogō*	*gę́rogō*

Conjugation II.[1]

SUBJECT.	OBJECT. *wúrō*	*andírō*	*šírō* & *sandírō*
ni	*sẹgdẹ́*	*sagdẹ́*[2]	*yigdẹ́*
nándi	*sẹgdógō*	*sagdógō*[2]	*yigdógō*
ni	*sẹgẹmágẹ*	*sagamágẹ*	*yigẹmágẹ*
nándi	*sẹgẹmágogō*	*sagamágogō*	*yigẹmágogō*
ni	*sẹgẹladẹ́*	*sagaladẹ́*	*yigẹladẹ́*
nándi	*sẹgẹladógō*	*sagaladógō*	*gigẹladógō*
ni	*sẹgakārẹ́*[3]	*sagakārẹ́*[3]	*yigakārẹ́*[3]
nándi	*sẹgakārógō*[3]	*sagakārógō*[3]	*yigakārógō*[3]
ni	*sẹgẹpẹrtẹ́*	*sagapẹrtẹ́*	*yigẹpẹrtẹ́*
nándi	*sẹgẹpẹrtógō*	*sagapẹrtógō*	*yigẹpẹrtógō*
ni	*sẹrgẹgḗrẹ*	*sargẹgḗrẹ*	*yirgẹgḗrẹ*
nándi	*sẹrgẹgḗrogō*	*sargẹgḗrogō*	*yirgẹgḗrogō*

Negative Mood.

§. 104. This being so regularly derived from the indicative, it will suffice to illustrate it by only one verb.

Present Negative.

SUBJECT.	OBJECT. *wúgā*	*nígā*	*šígā* & *sandígā*	*andígā*	*nandígā*
wu		*ntsẹ́dẹsgạní*	*dísgạní*		*ntsádẹsgạní*
ni	*sẹ́dẹmmí*		*dḗmmí*	*sádẹmmí*	
ši	*sẹ́dẹní*	*ntsẹ́dẹní*	*tsẹ́dẹní*	*sádẹní*	*ntsádẹní*
ándi		*ntsẹ́dīyendḗ*	*dḗyendḗ*		*ntsádīyendḗ*
nándi	*sẹ́dūwí*		*dḗwí*	*sádūwí*	
sándi	*sádẹní*	*ntsádẹní*	*tsádẹní*	*sádẹní*	*ntsádẹní*

[1] Of *rúskin*, no second Conjugation is used.

[2] Also *sasagdẹ́* and *sasagdóyō*.

[3] In all these forms the *k* of the root is also changed into *g*.

Future Negative.

SUBJECT. \ OBJECT.	*wúgā*	*nígā*	*šígā & sandígā*	*andígā*	*nandígā*
wu		*ntšídẹsgạní* [1]	*tšídẹsgạní* [1]		*ntšẹ́dẹsgạní* [1]
ni	*šídẹmmí*		*tšídẹmmí*	*šẹ́dẹmmí*	
ši	*šídẹní*	*ntšídẹní*	*tšídẹní*	*šẹ́dẹní*	*ntšẹ́dẹní*
ándi		*ntšídīyendé*	*tšídīyendé*		*ntšẹ́dīyendé*
nándi	*šídūwí*		*tšídūwí*	*šẹ́dūwí*	
sándi	*šẹ́dẹní*	*ntšẹ́dẹní*	*tšẹ́dẹní*	*šẹ́dẹní*	*ntšẹ́dẹní*

Conjunctional Mood.

§. 105. This, also, is so regularly formed, that one verb can serve as a paradigm for all the rest.

Past Conjunctional.

SUBJECT. \ OBJECT.	*wúgā*	*nígā*	*šígā & sandígā*	*andígā*	*nandígā*
wu		*ŋgirusgạ́nyā*	*kirusgạ́nyā*		*ŋgẹrusgạ́nyā*
ni	*skirúmiā*		*kirúmiā*	*skẹrúmiā*	
ši	*skirúnyā*	*ŋgirúnyā*	*kirúnyā*	*skẹrúnyā*	*ŋgẹrúnyā*
ándi		*ŋgiruiyéndeā*	*kiruiyéndeā*		*ŋgẹruiyéndeā*
nándi	*skirúwiā*		*kirúwiā*	*skẹrúwiā*	
sándi	*skẹrúnyā*	*ŋgẹrúnyā*	*kẹrúnyā*	*skẹrúnyā*	*ŋgẹrúnyā*

Future Conjunctional.

wu		*ntsúruskīa*	*rúskīa*		*ntsáruskīa*
ni	*súrumīa*		*rúmīa*	*sárumīa*	
ši	*súruiya*	*ntsúruiya*	*tsúruiya*	*sáruiya*	*ntsáruiya*
ándi		*ntsúruiyēya*	*ruíyēya*		*ntsáruiyēya*
nándi	*súruwīa*		*rúwīa*	*sáruwīa*	
sándi	*sáruiya*	*ntsáruiya*	*tsáruiya*	*sáruiya*	*ntsáruiya*

[1] Or with *i* after *d*.

Participial Mood.

§. 106. Here again not more than one paradigm will be required.

Present Participial.

SUBJECT	OBJECT. *wúgā*	*nígā*	*šígā & sandígā*	*andígā*	*nandígā*
wu		*ntsẹladẹ́sgạna*	*ladẹ́sgạna*		*ntsaladẹ́sgạna*
ni	*sẹladẹ́mma*		*ladẹ́mma*	*saladẹ́mma*	
ši	*sẹládẹna*	*ntsẹládẹna*	*tsẹládẹna*	*saládẹna*	*ntsaládẹna*
ándi		*ntsẹládēna*	*ládēna*		*ntsaládēna*
nándi	*sẹládūwa*		*ládūwa*	*saládūwa*	
sándi	*saládẹna*	*ntsaládẹna*	*tsaládẹna*	*saládẹna*	*ntsaládẹna*

Past Participial.

wu		*ṅgiladẹ́sgạna*	*kiladẹ́sgạna*		*ṅgẹladẹ́sgạna*
ni	*skiládẹmma*		*kiládẹmma*	*skẹ́ládẹmma*	
ši	*skiládẹna*	*ṅgiládẹna*	*kiládẹna*	*skẹ́ládẹna*	*ṅgẹ́ládẹna*
ándi		*ṅgiládēna*	*kiládēna*		*ṅgẹ́ládēna*
nándi	*skiládūwa*		*kiládūwa*	*skẹ́ládūwa*	
sándi	*skẹ́ládẹna*	*ṅgẹ́ládẹna*	*kẹ́ládẹna*	*skẹ́ládẹna*	*ṅgẹ́ládẹna*

Future Participial.

wu		*ntšiladẹ́sgạna*	*tšiladẹ́sgạna*		*ntšẹ́ladẹ́sgạna*
ni	*šiládẹmma*		*tšiládẹmma*	*šẹ́ládẹmma*	
ši	*šiládẹna*	*ntšiládẹna*	*tšiládẹna*	*šẹ́ládẹna*	*ntšẹ́ládẹna*
ándi		*ntšiládēna*	*tšiládēna*		*ntšẹ́ládēna*
nándi	*šiládūwa*		*tšiládūwa*	*šẹ́ládūwa*	
sándi	*šẹ́ládẹna*	*ntšẹ́ládẹna*	*tšẹ́ládẹna*	*šẹ́ládẹna*	*ntšẹ́ládẹna*

2. *Objective Inflection of Verbs in* skin, *with the initial* y.

§. 107. These verbs differ from the preceding class chiefly by their losing the initial *y*, in consequence of the objective prefixes, which take its place. This and their other peculiarities will appear from the following examples.

Indefinite I.

SUBJECT	OBJECT. *wúgā*	*nígā*	*šígā* & *sandígā*	*andígā*	*nandígā*
wu		*ntšískin*	*yískin*		*ntsádęskin*
ni	*šťmin*		*yťmin*	*sádęmin*	
ši	*šin*	*ntšín*	*tšin*	*sádin*	*ntsádin*
ándi		*ntšťyen*	*yťyen*		*ntsádīyen*
nándi	*šťwī*		*yťwī*	*sáduwī*	
sándi	*sádin*	*ntsádin*	*tsádin*	*sádin*	*ntsádin*
wu		*ntsáskin*	*yáskin*		*ntsásāskin*
ni	*sátęmin*		*yátęmin*	*sásātęmin*	
ši	*sátin*	*ntsátin*	*tsátin*	*sásātin*	*ntsásātin*
ándi		*ntsátēn*	*yátēn*		*ntsásātēn*
nándi	*sátuwī*		*yátuwī*	*sásātuwī*	
sándi	*sásātin*	*ntsásātin*	*tsásātin*	*sásātin*	*ntsásātin*
wu		*ntsatsęráskin*	*yētsęráskin*		*ntsasatsęráskin* [1]
ni	*satsęrámin*		*yētsęrámin*	*sasatsęrámin* [1]	
ši	*sátserei*	*ntsátsęrei*	*tsátsęrei*	*sásatsęrei* [1]	*ntsásatsęrei* [1]
ándi		*ntsatsęreíyen*	*yētsęreíyen*		*ntsasatsęreíyen* [1]
nándi	*satsęráwī*		*yētsęráwī*	*sasatsęráwi* [1]	
sándi	*sátsęrei*	*ntsátsęrei*	*tsátsęrei*	*sásatsęrei* [1]	*ntsásatsęrei* [1]
wu		*ntsargáląskin*	*yargáląskin*		*ntsasargáląskin*
ni	*sargálęmin*		*yargálęmin*	*sasargálęmin*	
ši	*sargálin*	*ntsargálin*	*tsargálin*	*sasargálin*	*ntsasargálin*
ándi		*ntsargálēn*	*yargálēn*		*ntsasargálēn*
nándi	*sargáluwī*		*yargáluwī*	*sasargáluwī*	
sándi	*sasargálin*	*ntsasargálin*	*tsasargálin*	*sasargálin*	*ntsasargálin*

[1] All these forms have also *satsā*, instead of *sasā*.

SUBJECT. ↓ OBJECT. →	*wúgā*	*nígā*	*šígā* & *sandígā*	*andígā*	*nandígā*
wu		*ntšífuskin*	*yífuskin*		*ntsášifuskin*
ni	*šífūmin*		*yífūmin*	*sášifūmin*	
ši	*šǐ́fin*	*ntšǐ́fin*	*tšǐ́fin*	*sášīfin*	*ntsášīfin*
ándi		*ntšǐ́fēn*	*yǐ́fēn*		*ntsášifēn*
nándi	*šǐ́fuwī*		*yǐ́fuwī*	*sášifuwī*	
sándi	*sášīfin*	*ntsášīfin*	*tsášīfin*	*sášīfin*	*ntsášīfin*
wu		*ntsākẹ́skin*	*yākẹ́skin*		*ntsasākẹ́skin*
ni	*sákẹmin*		*yákẹmin*	*sasákẹmin*	
ši	*sákin*	*ntsákin*	*tsákin*	*sasákin*	*ntsasákin*
ándi		*ntsákēn*	*yẹ́kēn*		*ntsasákēn*
nándi	*sákuwī*		*yákuwī*	*sasákuwī*	
sándi	*sasákin*	*ntsasákin*	*tsasákin*	*sasákin*	*ntsasákin*
wu		*ntšētsẹ́skin*	*yētsẹ́skin*		*ntšēšẹ́sẹskin*
ni	*šǐ́sẹmin*		*yǐ́tsẹmin*	*šẹ́sẹmin*	
ši	*šǐ́šin*	*ntšǐ́tšin*	*tšǐ́tšin*	*šešǐ́šin*	*ntšešǐ́šin*
ándi		*ntšǐ́tšēn*	*yǐ́tšēn*		*ntšešǐ́šēn*
nándi	*šǐ́suwī*		*yǐ́tsuwī*	*šešẹ́suwī*	
sándi	*šešǐ́šin*	*ntšešǐ́šin*	*tšešǐ́šin*	*šešǐ́šin*	*ntšešǐ́šin*

Aorist.

wu		*ṅgẹ́skō*	*kẹ́skō*		*ṅgẹ́dẹskō*
ni	*skẹ́m*		*kẹ́m*	*skẹ́dẹm*	
ši	*skẹ́ínō*	*ṅgẹ́ínō*	*kẹ́ínō*	*skẹ́dō*	*ṅgẹ́dō*
ándi		*ṅgẹ́iyē*	*kẹ́iyē*		*ṅgẹ́diyē*
nándi	*skẹ́dū*		*kẹ́ou*	*skẹ́dū*	
sándi	*skẹ́dō*	*ṅgẹ́dō*	*kẹ́dō*	*skẹ́dō*	*ṅgẹ́dō*
wu		*ṅgeáskō*	*keáskō*		*ṅgẹsáskō*
ni	*skeátẹm*		*keátẹm*	*skẹsátẹm*	
ši	*skeátō*	*ṅgeátō*	*keátō*	*skẹsátō*	*ṅgẹsátō*
ándi		*ṅgeátē*	*keátē*		*ṅgẹsátē*
nándi	*skeátū*		*keátū*	*skẹsátū*	
sándi	*skẹsátō*	*ṅgẹsátō*	*kẹsátō*	*skẹsátō*	*ṅgẹsátō*

SUBJECT. ↓ OBJECT. →	*wúgā*	*nígā*	*šígā* & *sandígā*	*andígā*	*nandígā*
wu		*ŋgētsẹráskō*	*kētsẹráskō*		*ŋgēsẹtsẹráskō* [1]
ni	*skétsẹrām*		*kétsẹrām*	*skēsátsẹrām*	
ši	*skétsẹrā*	*ŋgétsẹrā*	*kétsẹrā*	*skēsátsẹrā*	*ŋgēsátsẹrā*
ándi		*ŋgētsẹreíyē*	*kētsẹreíyē*		*ŋgēsatsẹreíyē*
nándi	*skétsẹrau*		*kétsẹrau*	*skēsátsẹrau*	
sándi	*skétsẹrā*	*ŋgétsẹrā*	*kétsẹrā*	*skēsátsẹrā*	*ŋgēsátsẹrā* [1]
wu		*ŋgẹrgálẹskō*	*kẹrgálẹskō*		*ŋgẹsargálẹskō*
ni	*skẹrgálẹm*		*kẹrgálẹm*	*skẹsargálẹm*	
ši	*skẹrgálō*	*ŋgẹrgálō*	*kẹrgálō*	*skẹsargálō*	*ŋgẹsargálō*
ándi		*ŋgẹrgálē*	*kẹrgálē*		*ŋgẹsargálē*
nándi	*skẹrgálū*		*kẹrgálū*	*skẹsargálū*	
sándi	*skẹsargálō*	*ŋgẹsargálō*	*kẹsargálō*	*skẹsargálō*	*ŋgẹsargálō*
wu		*ŋgeífuskō*	*keífuskō*		*ŋgẹ́šifuskō*
ni	*skeífum*		*keífum*	*skẹ́šīfum*	
ši	*skeífō*	*ŋgeífō*	*keífō*	*skẹ́šifō*	*ŋgẹšifō*
ándi		*ŋgeífē*	*keífē*		*ŋgẹ́šifē*
nándi	*skeífū*		*keífū*	*skẹ́šifū*	
sándi	*skẹ́šifō*	*ŋgẹ́šifō*	*kẹ́šifō*	*skẹ́šifō*	*ŋgẹ́šifō*
wu		*ŋgēakẹ́skō* [2]	*kēakẹ́skō* [2]		*ŋgẹsakẹ́skō* [2]
ni	*skēákẹm*		*kēákẹm*	*skēsákẹm*	
ši	*skēákō*	*ŋgēákō*	*kēákō*	*skẹsákō*	*ŋgẹsákō*
ándi		*ŋgẹ́kē*	*kẹ́kē*		*ŋgẹsákē*
nándi	*skēákū*		*kēákū*	*skẹsákū*	
sándi	*skẹsákō*	*ŋgẹsákō*	*kẹsákō*	*skẹsákō*	*ŋgẹsákō*

[1] These forms have also *ŋgēts* for *ŋgēs*.

[2] Also *kuskō* for *kẹskō*.

SUBJECT. ↓ OBJECT. →	*wúgā*	*nígā*	*šígā* & *sandígā*	*andígā*	*nandígā*
wu		*ṅgētsẹ́skō*	*kētsẹ́skō*		*ṅgẹšasẹ́skō*
ni	*skétsẹm* [1]		*kétsẹm*	*skẹsásẹm* [5]	
ši	*skésō*	*ṅgétsō*	*kétsō*	*skēsósō*	*ṅgēsósō*
ándi		*ṅgétšẹ* [3]	*kétšẹ*		*ṅgešéšẹ*
nándi	*skétsū* [2]		*kétsū*	*skēšéšū* [6]	
sándi	*skešẹ́sō*	*ṅgešẹ́sō* [4]	*kešẹ́sō*	*skešẹ́sō*	*ṅgešẹ́sō*

Future.

wu		*ntsẹ́skō*	*tšẹ́skō*		*ntšẹ́dẹskō*
ni	*šẹ̄m*		*tšẹ̄m*	*šẹ́dẹm*	
ši	*seínō*	*ntseínō*	*tšẹínō*	*šẹ́dō*	*ntšẹ́dō*
ándi		*ntseíyē*	*tšẹíyē*		*ntšẹ́diyē*
nándi	*šẹ́ou*		*tšẹ́ou* [7]	*šẹ́dū*	
sándi	*šẹ́dō*	*ntšẹ́dō*	*tšẹ́sātō* [8]	*šẹ́dō*	*ntšẹ́dō*
wu		*ntšáskō*	*tšáskō*		*ntšẹ́sāskō*
ni	*šátẹm*		*tšátẹm*	*šásātẹm* [9]	
ši	*šátō*	*ntšátō*	*tšátō*	*šẹ́sātō*	*ntšẹ́sātō*
ándi	*ntšátē*		*tšátē*		*ntšẹ́sātē*
nándi	*šátū*		*tšátū*	*šẹ́sātū*	
sándi	*šẹ́sātō*	*ntšẹ́sātō*	*tšẹ́sātō*	*šẹ́sātō*	*ntšẹ́sātō*
wu		*ntšētsẹ́ráskō*	*tšētsẹ́ráskō*		*ntšēsatsẹ́ráskō*
ni	*šétsẹ́rām*		*tšétsẹ́rām*	*šētsátsẹ́rām*	
ši	*šétsẹ́rā*	*ntšétsẹ́rā*	*tšétsẹ́rā*	*šētsátsẹ́rā*	*ntšēsátsẹ́rā*
ándi		*ntšētsẹreíyē*	*tšētsẹreíyē*		*ntšēsatsẹreíyē*
nándi	*šétsẹ́rau*		*tšétsẹ́rau*	*šētsátsẹ́rau*	
sándi	*šétsẹ́rā*	*ntšétsẹ́rā*	*tšétsẹ́rā*	*šētsátsẹ́rā*	*ntšēsátsẹ́rā*

[1] And *skéšẹm.* [2] And *skéšū.* [3] And *ṅgétšiē.*
[4] And *ṅgešéšō.* [5] And *kešẹ́sẹm.* [6] And *kešẹ́šu*
[7] And *tšẹ́ou.* [8] And *tšẹ́dō.* [9] And *šẹ́šātẹm.*
[10] And *tšasátō.*

SUBJECT. ↓ OBJECT. →	*wúgā*	*nígā*	*šígā* & *sandígā*	*andígā*	*nandígā*
wu		*ntšẹ́rgálẹskō*	*tšẹ́rgálẹskō*		*ntšẹsargálẹskō*
ni	*šẹ́rgálẹm*		*tšẹ́rgálẹm*	*šẹsargálẹm*	
ši	*šargálō*	*ntšẹ́rgálō*	*tšẹ́rgálō*	*šẹsargálō*	*ntšẹsargálō*
ándi		*ntšẹ́rgáleiyē*[1]	*tšẹ́rgáleiyē*[1]		*ntšẹsargáleiyē*[1]
nándi	*šargálū*		*tšargálū*	*šẹsargálū*	
sándi	*šẹsargálō*	*ntšẹsargálō*	*tšẹsargálō*	*šẹsargálō*	*ntšẹsargálō*
wu		*ntseífuskō*	*tseífuskō*		*ntšẹ́šifuskō*
ni	*seífum*		*tseífum*	*šẹ́šīfum*	
ši	*seífō*	*ntseífō*	*tseífō*	*šẹ́šifō*	*ntšẹ́šifō*
ándi		*ntseífē*	*tseífē*		*ntšẹ́šifē*
nándi	*seífū*		*tseífū*[2]	*šẹ́šifū*	
sándi	*šẹ́šifō*	*ntšẹ́šifō*	*tšẹ́šifō*	*šéšifō*	*ntšẹ́šifō*
wu		*ntšakẹ́skō*	*tšakẹ́skō*[3]		*ntšẹsakẹ́skō*
ni	*sákẹm*		*tšákẹm*[4]	*šẹsákẹm*	
ši	*šákō*	*ntšẹ́kō*	*tšákō*[5]	*šẹsákō*	*ntšẹsákō*
ándi		*ntšẹ́kē*	*tšẹ́kē*		*ntšẹsákē*
nándi	*šákū*		*tšákū*[6]	*šẹsákū*	
sándi	*šẹsákō*	*ntšẹsákō*	*tšẹsákō*	*šẹsákō*	*ntšẹsákō*
wu		*ntšētsẹ́skō*	*tšētsẹ́skō*		*ntšešēsẹ́skō*
ni	*šẹ́sẹm*		*tšẹ́tsẹm*	*šešẹ́sẹm*	
ši	*šẹ́sō*	*ntšẹ́tsō*	*tšẹ́tsō*	*šesẹ́sō*	*ntšešẹ́sō*
ándi		*ntšẹ́tšē*	*tšẹ́tšē*		*ntšešẹ́šē*
nándi	*šẹ́sū*		*tšẹ́tsū*	*šešẹ́sū*	
sándi	*šešẹ́sō*	*ntšešẹ́sō*	*tšešẹ́sō*	*šešẹ́sō*	*ntšešẹ́sō*

[1] And *lē* for *leiyē*.
[2] And *tšẹ́šifū*.
[3] And *tšēakẹ́skō*.
[4] And *tšẹ́akẹm*.
[5] And *tšẹ́akō*.
[6] And *tšẹ́akū*.

Imperative Mood.

§. 108. We again omit the first person, as it has no distinct form for the objective.

SUBJECT. \ OBJECT.	*wúgā*	*andígā*	*sígā & sandígā*
ni	*šē*	*sádẹ*	*yē*
nándi	*šógō*	*sádogō*	*yógō*
ni	*sátẹ*	*sásātẹ*	*yátẹ*
nándi	*sátogō*	*sásātogō*	*yátogō*
ni	*sargálẹ*	*sasargálẹ*	*yargálẹ*
nándi	*sargálogō*	*sasargálogō*	*yargálogō*
ni	*šífẹ*	*sášīfẹ*	*yífẹ*
nándi	*šífogō*	*sášifogō*	*yífogō*
ni	*sākẹ́*	*sāsákẹ*	*yākẹ́*
nándi	*sákogō*	*sasákogō*	*yákogō*
ni	*šēsẹ́*	*šešẹ́sẹ*	*yētsẹ́*
nándi	*šésogō*	*šešẹ́sogō*	*yétsogō*

Negative Mood.

§. 109. All verbs agree so fully in the Negative, that they can be illustrated by a single example.

Present Negative.

SUBJECT. \ OBJECT.	*wúrō*	*nírō*	*širō & sandírō*	*andírō*	*nandírō*
wu		*ntšísgạní*	*yísgạní*		*ntsádẹsgạní*
ni	*šímmí*		*yímmí*	*sádẹmmí*	
ši	*šíní*	*ntšíní*	*tšíní*	*sádẹní*	*ntsádẹní*
ándi		*ntšíyendé*	*yíyendé*		*ntsádīyendé*
nándi	*šíwí*		*yíwí*	*sádūwí*	
sándi	*sádẹní*	*ntsádẹní*	*tsádẹní*	*sádẹní*	*ntsádẹní*

Future Negative.

SUBJECT. ↓ OBJECT. →	*wúrō*	*nírō*	*šírō* & *sandírō*	*undírō*	*nandírō*
wu		*ntšę́sgạní*	*tšę́sgạní*		*ntšę́dẹsgạní*
ni	*šę́mmí*		*tšę́mmí*	*šę́dẹmmí*	
ši	*šę́iní*	*ntšę́iní*	*tšę́iní*	*šę́dẹní*	*ntšę́dẹní*
ándi		*ntšeíyendé*	*tšeíyendé*		*ntšę́dīyendé*
nándi	*šę́wí*[1]		*tšǫ́uwí*	*šę́dūwí*	
sándi	*šę́dẹní*	*ntšę́dẹní*	*tsę́dẹní*	*šę́dẹní*	*ntšę́dẹní*

Conjunctional Mood.

§. 110. This, also, is derived so uniformly, that one verb will serve as an example for all the rest.

[1] And *šǫ́uwí*.

Past Conjunctional.

SUBJECT. ↓ / OBJECT. →	*wúgā*	*nígā*	*šígā* & *sandígā*	*andígā*	*nandígā*
wu		*ṅgẹrgalẹsgą́nya*	*kẹrgalẹsgą́nyā*		*ṅgẹsargalẹsgą́nyā*
ni	*skẹrgalẹ́miā*		*kẹrgalẹ́miā*	*skẹsargalẹ́miā*	
ši	*skẹrgalẹ́nyā*	*ṅgẹrgalẹ́nyā*	*kẹrgalẹ́nyā*	*skẹsargalẹ́nyā*	*ṅgẹsargalẹ́nyā*
ándi		*ṅgẹrgaléndeā*	*kẹrgaléndeā*[1]		*ṅgẹsargaleiyéndeā*[2]
nándi	*skẹrgalúwiā*		*kẹrgalúwiā*	*skẹsargalúwīa*	
sándi	*skẹsargalẹ́nyā*	*ṅgẹsargalẹ́nyā*	*kẹsargalẹ́nyā*	*skẹsargalẹ́nyā*	*ṅgẹsargalẹ́nyā*

Future Conjunctional.

wu		*ntargálẹskīa*	*yargálẹskīa*		*ntsasargálẹskīa*
ni	*sargálẹmīa*		*yargálẹmīa*	*sasargálẹmīa*	
ši	*sargálīa*	*ntsargálīa*	*tsargálīa*	*sasargálīa*	*ntsasargálīa*
ándi		*ntsargálēya*	*yargálēya*		*ntsasargálēya*
nándi	*sargáluwīa*		*yargáluwīa*	*sasargáluwīa*	
sándi	*sasargálīa*	*ntsasargálīa*	*tsasargálīa*	*sasargálīa*	*ntsásargálīa*

[1] And *kẹrgaleiéndeā.*

[2] And *ṅgẹsargaléndeā.*

Participial Mood.

§. 111. The objective inflection of the participial will be illustrated by the two verbs, *yākę́skin* and *yētsę́skin*.

Present Participial.

SUBJECT. \ OBJECT.	*wúgā*	*nígā*	*šígā & sandígā*	*andígā*	*nandígā*
wu		*ntsākę́sgạna*	*yākę́sgạna*		*ntsasakę́sgạna*
ni	*sākę́mma*		*yākę́mma*	*sasakę́mma*	
ši	*sákẹna*	*ntsákẹna*	*tsákẹna*	*sasákẹna*	*ntsasákẹna*
índi		*ntsakéna*	*yẹkéna*		*ntsasakéna*
nándi	*sákūwa*		*yákūwa*	*sasákūwa*	
sándi	*sasákẹna*	*ntsasákẹna*	*tsasákẹna*	*sasákẹna*	*ntsasákẹna*
wu		*ntšētsę́sgạna*	*yētsę́sgạna*		*ntšešēsę́sgạna*
ni	*šēsę́mma*		*yētsę́mma*	*šešēsę́mma*	
ši	*šę́sẹna*	*ntšę́tsẹna*	*tšę́tsẹna*	*šešę́sẹna*	*ntšešę́sẹna*
índi		*ntšētšę́na*[1]	*yētšę́na*		*ntšešēšę́na*
nándi	*šę́sūwa*		*yętsūwa*	*šešẹ̄sūwa*	
sándi	*šesẹ̀ẹ̄sẹna*	*ntšešẹ̄sẹna*	*tšešẹ̄sẹna*	*šešẹ̄sẹna*	*ntšešẹ̄sẹna*

Past Participial.

wu		*ṅgēakę́sgạna*	*kēakę́sgạna*		*ṅgẹ̄sakę́sgạna*
ni	*skēakę́mma*		*kēakę́mma*	*skẹ̄sakę́mma*	
ši	*skēákẹna*	*ṅgēákẹna*	*kēákẹna*	*skẹ̄sákẹna*	*ṅgẹ̄sákẹna*
índi		*ṅgēakę́na*	*kēakę́na*		*ṅgẹ̄sakę́na*
nándi	*skēakúwa*		*kēakúwa*	*skẹ̄sakúwa*	
sándi	*skẹ̄sákẹna*	*ṅgẹ̄sákẹna*	*kẹ̄sákẹna*	*skẹ̄sákẹna*	*ṅgẹ̄sákẹna*
wu		*ṅgētsę́sgạna*	*kētsę́sgạna*		*ṅgešẹ̄sę́sgạna*
ni	*skētsę́mma*[2]		*kētsę́mma*	*skešẹ̄sę́mma*	
ši	*skę́tsẹna*[3]	*ṅgę́tsẹna*	*kę́tsẹna*	*skešẹ̄sẹna*	*ṅgešẹ̄sẹna*
índi		*ṅgę́tšiēna*	*kę́tšiēna*		*ṅgešẹ̄šiēna*
nándi	*skētsúwa*		*kētsúwa*	*skesẹ̄súwa*	
sándi	*skešẹ̄sẹna*	*ṅgešẹ̄sẹna*	*kešẹ̄sẹna*	*skešẹ̄sẹna*	*ṅgešẹ̄sẹna*

[1] And *ntšētšiéna* [2] And *skētšímma.* [3] And *kséṭšīna.*

Future Participial.

SUBJECT. ↓ OBJECT. →	*wúgā*	*nígā*	*šígā* & *sandígā*	*andígā*	*nandígā*
wu		*ntšēakẹ́sgạna*	*tšēakẹ́sgạna*		*ntšesākẹ́sgạna*
ni	*šēakẹ́mma*		*tšēakẹ́mma*	*šešē̱kẹ́mma*	
ši	*šēákẹna*	*ntšēákẹna*	*tšēákẹna*	*šẹ̄sákẹna*	*ntšẹ̄sákẹna*
ándi		*ntšẹ̄kḗna*	*tšẹ̄kḗna*		*ntšẹ̄sakḗna*
nándi	*šēakúwa*		*tšēakúwa*	*šẹ̄sakúwa*	
sándi	*šẹ̄sákẹna*	*ntšẹ̄sákẹna*	*tšẹ̄sákẹna*	*šẹ̄sákẹna*	*ntšẹ̄sákẹna*
wu		*ntšētsḗsgạna*	*tšētsḗsgạna*		*ntšešē̱sḗsgạna*
ni	*šēsḗmma*[1]		*tšētsḗmma*	*šešē̱šímma*	
ši	*šḗšina*	*ntšḗtšina*	*tšḗtšina*	*šešḗ̱šina*	*ntšešḗ̱šina*
ándi		*ntšḗtšiēna*	*tšḗtšiēna*		*ntšešḗ̱šiēna*
nándi	*šēšúwa*		*tšētšúwa*	*šešē̱súwa*	
sándi	*šešḗ̱šina*	*ntšešḗ̱šina*	*tšešḗ̱šina*	*šešḗ̱šina*	*ntšešḗ̱šina*

VIII. *Defective Verbs.*

§. 112. By these we understand such verbs as occur only in certain Conjugations, or Moods, or Tenses, or Persons. The first three classes are already illustrated in the above, see §§. 54 and 74. But as a proof that the verb *nágẹskin*, "I meet one," was rightly considered as a defective verb of the 2d Conjugatinn, I may here observe, that Ali assured me that the Mábr and Kóyām tribes still use the form *náṅgin* or *nánẹskin*, for "I go," of which the second conjugation is regularly *nágẹskin*, "I go to, towards, *i.e.* I meet one."

Of Verbs defective in the *persons* we may here mention:

1. Certain reciprocal forms which do not naturally occur,

[1] And *šēšímma*.

except in the plural: *ándi tádēn, nándi táduwī, sándi tádin*; *ándi tádē, nándi tádū* and *táduwī, sándi tátẹ, tádō, tádī*; *ándi katadéndeā nándi katadúwiā, sándi katadẹ́nyā*; *ándi tadéna, nándi tadúwa, sándi tádẹna*, "to meet."

ándi tabáṅnyen, nándi tabáṅnuwī, sándi tabáktsei, "to agree, &c."

2. As imperative of *íṣẹskin*, we only met with *árẹ*! *árogō*! and for the third person plural of *gágẹskin, támui* is generally used, of which no other forms occur, except it be in the verb *múskin*, "to put on a shirt," perhaps = "to get into it."

3. Certain impersonal verbs, *i.e.* verbs with the subject *dínīa* understood, whose final *i* may be long or short—

bíṇẹmtši, "it is winter," or *díṇīa bíṇẹmtši*, id.
bétši, "it is dry-season."
dibdifútšī, "it is summer."
nẹngạlítšī, "it is rainy-season."
bigẹlátšī, "it is spring."
bunyétšī, "it is night."
kaútšī, "it is day."
dẹ́rtẹtšī. "it is midnight."

kau dábūtši, "it is noon."
kạnawátši & *lamboátši*, "it is famine."
kasalawátšī, "there is plenty (of provisions.)"
krīguátši, "there is war."
kalāfiátši, "there is peace, prosperity."

4. Other Impersonal Verbs.

dámtšin, "it flows" (e.g. *ṅkī*).
tsúdūrin, "it falls" (viz. *délāgẹ*).
tšírētši, "it is verified" (e.g. *mána*).
tẹ́laktšin, "it drops" (e.g. *ṅkī*).
tsámbin, "it burns" (viz. *kánu*).
tsui and *tsẹ́tī*, "it is enough."
sẹ́tī or *šítō*, "it is enough for me."
ntsẹ́tī and *ntšítō*, "it is enough for thee."
tsẹrẹ́ndin, "it aches."

mbétši, "there is, there exists."
wūagátse, "it happens."
wūagátši, "it has happened."

5. The verb *gámgin* is indeed regularly inflected, but *gáptšī* is sometimes used impersonally; as, *sándi kām dégę ngáfon gáptšī*, "four persons were left behind."

CHAPTER IX.

ETYMOLOGY OF ADVERBS.

§. 113. In an etymological point of view the Kanuri adverbs may be divided into *original*, *converted*, *deflected*, and *compound* adverbs.

§. 114. I. *Original Adverbs* are those which bear no trace of having been derived from other parts of speech. They separate into two classes; viz. those which are unlimited in their use, and those which are each confined to a particular verb or adjective. The former we call *general*, and the latter *specific* adverbs.

1. *List of General Adverbs.*

ái, "verily, truly, really."
ba, the sign of interrogation. Perhaps it may be derived from the same source as the German "ob;" Old German "oba;" which, in Old German, was likewise used in *direct* questions see Becker's Gram. I., §. 176.
bágō, "not."
bíā, "for nothing, in vain."
bug, *búggō*, "violently, with force."
dúgō, "first, at first, before."
ganí, "not."
gęlę́, "now."
kádag, "gently, softly."
kúrū, *kúrūma*, "again."
lintá, *lintárō*, "much, very, very much, too much, most."
ńda, "here, there, now, where?"
ŋgálle, *ŋgálte*, "ever, always, at any time."
ń̈gei, "so, thus."
ń̈gō, "behold, here," corre-

sponding with the Hebrew הִנֵּה.

sę́rag„ "ever, constantly, always."

tsę́bę̀d, "the whole day."

wáge, "soon, immediately, presently."

wónte, "now, then."

yāye, "when" (relative).

2. *List of Specific Adverbs*, answering to our "very."

bug, búggō	*kẹn*	*pau*	*sul*	*tsai*
dē	*kę́dęg*	*pęt*	*šíliū*	*tsar*
fárei	*lai, lei*	*pį́ọt*	*tarę́t*	*tsęr*
fọg	*las*	*pīt*	*tę́lęs, tę́lęssō*	*tšírit*
fọ̄g	*loṅ*	*pólęg*	*tęṅ, ndę́ṅ*	*tšit*
fọr	*mé́u, mí́u*	*pótęg*	*tęs*	
karaṅ	*ntšíl*	*sálag*	*tim*	

§. 115. II. *Converted Adverbs* comprise a number of substantives, adjectives, pronouns, and one postposition, which are used adverbially without undergoing any change of form. The following is a list of them.

1. *Substantives* converted into adverbs—

bálī, "to-morrow."
bísgā, "yesterday."
búnyē, "by night."
búrgō, "at first, originally."
déregē, "next, after, at last."
dę́rtę, "at midnight."
fátsar, "at day-break"
kátširī, "at vesper."
kau dábū, "at noon."
kę́męndē, "this year."
kę́rma, "presently."
kū, "to-day."
lēsá, "in the evening."
mágarifū, "in the evening, about six or seven o'clock."
męndē, "last year."
mínwa, "next year."
wágarē, "on the day after to-morrow."

2. *Adjectives* converted into adverbs: *dúa*, "quickly;" *ganá*, "a little, shortly;" *gáral*, "stretched out;" *ńgęlā*, "well;" *sę́rin*, "silently."

3. *Pronouns* converted into adverbs: *átęmā*, "therefore;" *ndárā*, "where, whither?" *túgō*, "there, yonder."

4. A *Postposition* converted into adverbs: *gadi*, "as, as if, as when."

§. 116. III. *Deflected Adverbs* are either nouns with case-terminations or inflected verbs.

1. Adverbs formed by the *Locative* or *Instrumental Case*—

a. Of *Substantives.*—

búrgōn, "at first, originally."
dḗgan, "without."
dẹ́lin, "out of town."
fárin, "above, on high."
fúgun, "before."
gánān, "from childhood."
kárạngẹn, "near."
ṅgántšin, "before."
ṅgáfon, "behind."
sẹ́gẹrin, "aside."
tsúron, "within."
tšáman, "before, previously."

b. Of *Adjectives*—

díbin, "badly."
dúan, "quickly."
ílān, "slowly, gently."
kánadin, "quietly, meekly."
kárītẹn, "fine, beautifully."
ṅ́gạlān, "well, fine."
suluweínyin, "lazily."
tságitān, "diligently, zealously."
tsọ́únyin, "angrily."

c. Of *Pronouns*: *átẹmān*, "there, then; here, now; therefore;" *ndán*, "whence?"

2. Adverbs formed by the *Dative Case*—

a. Of *Substantives*—

dḗgārō, "without, out."
dẹ́lirō, "out of town."
fárirō, "above, up."
fúgurō, "before, onward."
kárạngurō, "near."
ṅgáforō, "back, backwards."
ṅgántširō, "before."
sẹ́gẹrirō, "aside."
tsuróró, "within, inside."

b. Of *Adjectives*—

díbirō, "badly."
dúarō, "quickly."
ílārō, *ílānnō*, "softly, gently."
kanadírō, *kanadínnō*, "quietly, meekly."
kárituro, "beautifully."
kętširō, "sweetly, pleasantly."
ńgąlārō, "well."
ńgúburō, "much, very."
sęrinnō, "silently."
súluweirō, "lazily."
tilómirō, "at once, presently."
tságitsārō, "diligently."
tsǫúrō, "angrily, violently."
tšíremārō, "truly."

c. Of *Pronouns*—

áfirō, "because."
atęmárō, "therefore, on that account."
gadérō, "more, again."
ndárārō, "whither? where?"
ndárō, "whither? where."

d. Of *Numerals*—

tilórō, "once."
ndírō, "twice."
yásgurō, "thrice."
dégurō, "four times," &c. see §. 47.

3. Adverbs are also produced by the *deflection* of the following *verbal forms*—

a. An *Imperative*—*átę*, "not," see Syntax.

b. A *Conjunctional*—*galágīa*, "next year," per ellipsin for *dínīa galágīa*, "when the world will have been the present year."

§. 117. IV. *Compound Adverbs* are formed in the following manner—

1. By connecting a *substantive* and *pronoun*—

bísgātę, "on the day before yesterday."
lóktętę, "all that time, at this time, then, now."
nátęn, *nátęman*, "there, then, immediately, at once," comp. the German "auf der Stelle."
sáfi, *yímpī*? "at what time? when?"
yímtę, *yímturō*, *yímtęmā*, *yímtęman*, *yímtęmárō*, "at that time, at this time, then, now."

2. By a composition with *yaye* or *so*—

kẹ́rmayāyé, "now, at present." | *koáǵusō*, "till now."
sáfiyāyé, "at any time, always." | *ndárason*, "everywhere."
yímpiyāyé, "whenever." | *yímpisō*, "at any time, always."

3. By a composition with *gei*—*áfigei*? "in what manner? how? wherefore? why?" *átẹgei*, *atẹgeínyin*, *atẹgeírō*, *atẹgeíma*, *atẹgeíman*, *atẹgeímārō*, "thus, in such a manner" (*átẹgeí* is at the same time a converted adverb, from the pronoun *átẹgeí*, "such"). *kóagei*, (from *kū*?) "about this time;" *e. g. bálī mínwa kóagei*, "next year about this time."

4. By *Phraseological Composition*—*nátẹn fúgun*, "next time, in future;" *wóntẹ ngáfon*, "afterwards, hereafter;" *átẹ naŋga*, or *átẹ náŋgārō*, or *átẹ naŋgátẹmārō*, "therefore, on that account;" *átẹn dúgō*, "then, at that time, at that moment;" *kūn kásẹn*, "henceforth, in future;" *kū adúgusō* or *tām kúrō kutẹ́*, "till to-day, up to this moment."

CHAPTER X.

ETYMOLOGY OF POSTPOSITIONS.

§. 118. The Kanuri has no *prepositions*, properly so called; for in most cases where other languages have prepositions, it makes use of substantives, but, in a few cases, it employs *postpositions* which correspond to the prepositions of other languages. The following are the postpositions in use—

1. *lan*, "on, upon;" *e. g. múskōlan*, "on the hand." This appears to have arisen from a noun *lā*, with the locative termination *n*; and, accordingly, *lā* and *n* may

still be separated from one another. I met with this separation in the following two instances—

tsúrī yāsgẹlátẹn kóā gẹ́rgātsẹ, "on the third leap, the man was vexed."

atẹlámān ándi kárgeiyē, "it is on *this* that we live."

2. *dẹrī* or *dẹrin*, "round, round about;" *e. g. bẹládẹrī* or *bẹládẹrin*, "round the town."

3. *naŋga*, "because of, for the sake of, on account of." *abáni naŋga*, "for my father's sake."

4. *gadi*, or contracted into *gei*, "as, like;" *áfi gadi*, "like what?" *kóāgei*, "like a man."

CHAPTER XI.

ETYMOLOGY OF CONJUNCTIONS.

§. 119. I. *Original* conjunctions, *i. e.* words which occur at present in the language only in the capacity of conjunctions, are either simple, or compound, or correlative.

1. *Simple* conjunctions—

rā, "or," probably standing in the same relation to *rágẹskin*, "I like," as, *e. g.*, אוֹ does to אָוָה, and *vel* to *velle*.

sei, sai, "except, but;" *tšā*, "except, unless, when;" *yā*, "if."

2. *Compound* conjunctions—

kwōyá, "if;" *áfeiya*, "if;" *yāyé*, "whether, if, although."

3. Correlative conjunctions—

wa—wa, "both—and." When added to *o* and *u*, the

w is generally dropped and *a* only appended: *súmōa múskōa*, "ear and hand;" *búltūa gádūa*, "the hyena and the hog."

In several cases "*i*" is changed into *u* when it ought to take *wa*, and then also assumes *a* only, instead of *wa*; *e. g. dígalwa bútšūa*, "a bed and a mat."

The *i* of the personal and possessive pronouns becomes *yu*, and then takes also *a*, instead of *wa*: *nyúa šyúa*, "thou and he;" *andyúa sandyúa*, "we and they;" *yānyúa abányūa*, "my mother and my father." Sometimes, however, it becomes *núa šúa*. A final *ẹ* is likewise changed into *u*; *e. g. yásgūa dégūa*, "three and four."

n—n or *nyin—nyin*, "both—and, as well—as;" the simple *n* is used after nouns terminating in a vowel, and *nyin* usually after a consonant.

ō—ō, "either—or," viz. after a vowel: *kẹláō kúloō*, "either the head, or the money = your money or your life!"

If the final vowel is *ẹ*, it becomes *u* before *o*: *yásguō déguō*, "either three or four;" *sóloō krígуō* "either peace or war."

wō—wō, "id.," viz. after consonants, and rarely after vowels: *nẹ́mwō dágalwō*, "either the house or the bed."

rā—rā, "whether—or," after vowels and consonants: *dímirā pérā*, "whether a sheep or a cow;" *nẹ́mrā dígalrā*, "whether a house or a bed."

kwōya—kwā or *kóa*, "if—so, if—then."

tšā—kwōga, "if, when."

§. 120. **II.** Only one of the *converted conjunctions* is *compound*, viz. *átẹyāyé*, *átẹyaérō*, "and yet, nevertheless," and all the rest are *simple*. Most of the latter are converted from

adverbs; as, *áfirō*, "why, wherefore;" *átẹmā*, *átẹman*, *atẹmárō*, "therefore;" *dúgō*, "till, until;" *ńda*, "then." One is converted from a postposition, viz. *gei*, "as," and two from verbs, viz. *átẹ*, "lest," which is properly an imperative, and *gẹnyā*, which is properly a conjunctional mood.

CHAPTER XII.

INTERJECTIONS.

§. 121. The language appears to be rather poor in interjections, but we met with the following—

wóī! *woíō*! expressive of grief and pain; *e. g. woíō, tígīni ṅgáśō tsẹrẹ́ndin*, "ah! my whole body is aching."

woíāyō! expressive of grief and complaint; *e. g. woíāyō, wúgā kógōsei*, "O! they have beaten me;" *woíāyō, yáni pátsẹgī*, "O! my mother has died."

yọúwā! expressive of joy and surprise; *e. g. yọúwā, kídāni dátši*, "ah! my work is done."

CHAPTER XIII.

MECHANICAL CONSTRUCTION OF PROPOSITIONS.

I. *Simple Propositions.*

§. 122. In simple propositions the subject almost invariably stands before the predicate. This will here be illustrated by a number of examples.

1. *Indicative Propositions.*

a. Positive—

Állā mbétši, "there is a God."
wu páṅgin, "I hear."
ši létšī, "he is gone."
ándi tsasunúiyē, "we shall die."

Note 1. In propositions like *tšǐ́tsa sándi ndísō*, the expressed subject had better be taken as in apposition to the subject implied in the verb, and the whole translated, "they arose, both of them."

Note 2. The common order of words is inverted, when the statement is made that what precedes is a quotation (comp. Lat. inquit. E. says he); as, *yētsarámī ganyá? gónō šírō komándē*, "dost thou believe? said our Lord to him;" *loktéfi tšínyen? gonō yāníyē*, "at what o'clock shall we rise? said my mother;" *kánūtę rúsgạní, kónō kẹnyérirō búltiyē*, "I did not see the fire, said the hyena to the weasel;" *pántsan ndúma bágō, tsę́ ába pérōberō yā pérōbeyē*, "there is nobody in their house, says the girl's mother to the girl's father."

b. Negative—

mei ísẹ́ní, "the king did not come."
mei íšin bágō, "the king does not come at all."
wu pánigạní, "I do not hear it."
ándi tsasunuíyendé, "we shall not die."

2. *Interrogative Propositions.* These differ from indicative propositions merely by the *tone*, or by the affix *ba*, which is the sign of interrogation—

Allā mbétši? or *Allā mbétšība?* "is there a God?"
mei íšība? or *mei íši?* "has the king come?"
mei íšin bágōba? "does the king not come at all?"
ándi tsasunuíyendé? or *tsasunuíyendéba?* "shall we not die?"

3. *Imperative Propositions* can have their subject either expressed or included in the verb. In the first case, the subject likewise precedes the verb.

lénę́! or *ni lénę́!* "go thou!"
lénogō! or *nándi lénogō!* "go ye!"

lḗnyogō! or *ándi lḗnyogō!* "let us go!"
átẹ lḗnẹmmí! or *ni átẹ lḗnẹmmí!* "do not go!"

4. When the predicate is a substantive or adjective, it simply follows the subject, and is not connected with it by a copula; but instead of the latter it sometimes has the affix *gō*.

'Állā mei, or *'Állā meígō*, "God is the king."
ši meína, or *ši meínagō*, "he is a prince."
ši málam ganí, "he is not a prince," or *ši málam ganígō*, id.
wu meíram ganí, or *meíram ganígō*, "I am not a princess."

II. *Complex Propositions*, with complements of the subject and predicate.

§. 123. *The complements of the subject* may be adjectives, numerals, possessive pronouns, and substantives, either in apposition, or in the genitive case, and participles which may likewise be complemented.

1. *Adjectives* and *numerals* always follow the subject —
ām wúra nā meíbērō lḗtsei, "great men went to the king."
kām tálagā íšī, "a poor person came."
mei ndí lẹbála tsádin, "two kings made war."
pẹr úgu tsagášī, "five horses have run away."

2. *Possessive Pronouns* are always suffixed to the subject, even when the latter is defined by adjectives or numerals—
kẹmándē kúra, "our Lord is great."
abántsa pẹ́rntsa tsaládī "their father has sold their horses."
mánāni tílō mbétši, literally, "my word one is there," *i. e.* "I have one word to say."
pẹ́rni kúrā nui, "my large horse died."
mánāntsa tšírē gúltsei, "they have spoken their true words," *i. e.* "the truth."

3. *Nouns* in the *genitive case*, or in *apposition* may precede the subject; but generally they follow it—

Bọrnúbē mei kām kúra and *mei Bọrnúbē kām kúra*, "the king of Bornu is a great man."

abánibē nẹm kánuyē tsẹ́bui and *nẹm abánibē kánuyē tsẹ́bui*, "fire consumed my father's house."

mei abáni lúptšī and *abáni mei lúptšī*, "my father, the king, has died."

ʿAli yayáni létšī and *yayáni ʿAli létšī*, "Ali, my brother, has gone."

kām dégẹ, kálīa, tsagášī, and *kálīa, kām dégẹ, tsagášī*, "slaves, four in number," *i. e.* "four slaves have run away."

4. *Participles*, with their complements before them, follow the subject—

bárbū kām 'dí kálgūni ndalgẹ́dāna mána tílōma manátsāní, "the two thieves who were stealing my shirt did not speak one word."

wu nāntsúrō lẹ́ŋgẹna tátāntsẹ rúskī, "going to his place, I saw his child."

§. 124. The *complements of the predicate* may be adverbs, a next and remote object, and an infinitive, which may itself be variously complemented.

1. The *adverbs* may stand either before or after the predicate, yea, even before the subject—

bárbū ílān kádiō, or *bárbū kádiō ílān*, or *ílan bárbū kádiō*, "the thief came softly."

pẹr dúarō ŋgẹ́rẹmtšin, or *pẹr ŋgẹ́rẹmtšin dúarō*, or *dúarō pẹr ŋgẹ́rẹmtšin*, "the horse gallops quickly."

The same position is occupied by substantives which are used adverbially—

wu tsédin kádiskō, or *wu kádiskō tsédin*, or *tsédin wu kádiskō*, "I came by land."

ši múskōn kítā, or *ši kítā múskōn*, or *múskōn ši kítā*, "he caught it with the hand."

2. *The next and remote objects* can occupy all possible positions with regard to the subject, to the predicate, and to each other—

ši wúrō dá́ šō, or *ši wúrō šō dā*, or *wúrō ši dá́ šō*, or *dá́ ši wúrō šō*, or *ši dá́ šō wúrō*, or *dā wúrō ší šō*, "he gave me meat."

wu pẹr meírō kúskō, or *wu meírō pẹr kúskō*, or *meírō wú pẹr kúskō*, or *pẹr wu meírō kúskō*, or *wú pẹr kúskō meírō*, or *pẹr meírō wu kúskō*, "I brought a horse to the king."

kām kạ́nāyē ṅgúbu tšétšin bágō, "a famine does not kill many people."

Sometimes the object and its verb are separated from each other by another verb—

wúgā dánẹm šigórẹmba? "wouldest thou stop and ask me?"

wu kū lífā kórōbē, lénigin, dúgō Állāyē pélēsẹgẹ, búskē, "I ate to-day the corpse of an ass, which God showed me as I walked."

The position occupied by the next and remote object, can also be occupied by an object and an adverb, or an object and a noun used adverbially—

ši kitábugā ílān gótšī, or *ši ílān gótšī kitábugā*, or *ílān ši kitábugā gótšī*, or *kitábugā ši ílān gótšī*, or *ši kitábugā gótšī ílān*, or *kitábugā ílān ši gótšī*, "he took the book softly."

ši búltugā kášagarnyin tšétšī, or *ši kášagarnyin tšétšī*

búltugā, or *kášagarnyin ši búltugā tšétši*, or *búltugā ši kášagarnyin tšétši*, or *ši búltugā tšétši kášagarnyin*, or *búltugā kášagarnyin ši tšétši*, "he killed a hyena with the sword."

When a proposition contains an adverb, in addition to a next and remote object, the adverb has the same freedom of position.

wu bísgā pẹr meírō kúskō, or *bísgā wu pẹr kúskō meírō*, or *wu pẹr kúskō bísgā meírō*, or *wu pẹr kúskō meírō bísgā*, or *wu pẹr bísgā meírō kúskō*, "yesterday I brought a horse to the king."

3. The same freedom of position is also extended to an *infinitive and its complements* which may qualify the predicate—

wu kúyinturō létẹ rágẹskī, or *wu létẹ rágẹskī kúyinturō*, or *kúyinturō wu létẹ rágẹskī*, &c., "I like to go far away."

wu pẹ́rni kásugurō ntsátō wáṅgī, or *kásugurō wu pẹ́rni ntsátō wáṅgī*, or *wu pẹ́rni ntsátō wáṅgī kásugurō*, or *wu kásugurō pẹ́rni ntsátō wáṅgī*, "I will not take my horse to market."

III. *Junction of Propositions.*

§. 125. In connecting propositions with each other, various means can be adopted—

1. *Conjunctions*, e. g. *ni wúrō kídā šídẹm kwōyá, wu nígā beāntsóskō*, "if thou workest for me, I will pay thee."

2. The *Conjunctional Mood*: *ni abáṅigā rúmīa ši labártẹ gúlẹntsonō*, "when thou shalt see my father, he will tell thee the news." *wu pátorō wóltẹskē léṅgīa, ām pátobēyē wúrŏ*, "*ndán kádim?*" *tsányā wúyē* "*káragan kádiskō*" *nẹ́skīa, ām pátobē wúrō* "*tšírē gúlẹmī*" *tšẹ́dābá?* "if I

return home, and the people at home say to me, 'whence camest thou?' and I tell them, 'I came from the forest,' will the people at home say to me, 'thou hast spoken truth?'"

wu, kánurō sunṓtẹm lēgasgẹ́nyā, kánu rúsgạní, "I, when thou sentest me for fire, and I had gone, did not see fire."

3. Sometimes propositions remain formally *unconnected*, which, in other languages, are joined by conjunctions.

a. Interrogative subordinate propositions:

ŋgálōndē ruíyē tsúlugībá, "let us see whether our beans have come up."
wúnẹ́ abáni íšība, "see, if my father has come."

b. Subordinate propositions expressive of the object of a principal proposition, they being included between the subject and predicate of the latter. The conjunction omitted here is the propositional article, which is also frequently omitted in other languages—

mei Fulátāwa tsagášin tsúrui, "the king sees the Phula flee."
ši tšéntsẹ dágẹl tsẹ́tei nótši, "he knew that the monkey held his rope."
tšā wu tsábālan wúa nyúa kạ́lā fóktseiyē nónẹsgạná kwōya, "if I had known that you and I would have met."
bárbu ši kandírayē šígā gurétšin nótsẹní. "the thief knows not that the hunter watches him."

4. There is in Kanuri a peculiar *encasement of propositions*, one proposition being, as it were, parenthetically inserted or encased in another, which we have sometimes to express by a participial construction, or a conjunction.

ši tsúrō pę́rbē, ágō tsúrō pę́rbēn degánā nótsęní, tšífunātę́, "he who had bought the belly of the horse (what was in the belly of the horse he knew not.")

sandígā dábūntsa fóṅnęm tei, "catch them and tie their neck."

wōkítātę, málamwa bóbōtsa, karánógō, "call the priests, and read the letter."

sándi nášā tílon, meíyē ná tšō, náptsāna, "they were sitting on one side, the king having given them a place."

ándi nā pę́rōnę́mbērō, kámurō rágē nyē, kášyē, "we are come to thy daughter, as we thought we would like her for a wife."

nā ṅgalārṓbērō, ši kę́ribē tsę́gā, kádiō, "he came to the place of the ram, following the footsteps of the dog."

kámūtę wúrō nígā dé šé! "as for this woman, making marriage, give her to me," *i.e.* give her to me in marriage."

ṅgúdō kę́ndęgeílan, ām 'gąsō šígā tsárui, pártsę, "the bird flies from the court, the people all seeing it."

nā dágęlsō kasą́lteirō, kǫ́untsę ganá gṓtsę, gęrátsę, ťšī, "he came to the place where the monkeys bathe, having taken to himself a little stone and concealed it."

pę́rōntsę káragārō kṓayē gṓtsę gágī, "the man took her girl, and entered the forest."

karáminítę, wu šíga sṓbā abániberō, nígā dískē, yískī, "as for my younger sister, I gave her in marriage to my father's friend."

nírō gęrá̋ngē kíguskō, "I hid it, and brought it to thee."

kámū sandírō kómbū gṓtsę kę́nyā, "the woman having taken food and given it to them."

abántsurō ṅkí́ gṓtsę tšō, "she took water and gave it to her father."

átę́, búndiyē nígā ťsę gṓntsęní, "lest a beast come and take thee."

wu bę́la gadę́rō tátāni táskē lę́ṅęskin, "I will take my child and go to another town."

CHAPTER XIV.

SYNTAX OF SUBSTANTIVES.

§. 126. The *proper names* of persons are generally accompanied by that of a parent, in the following manner: the *patronymics of males* are derived from the name of the *mother* by means of the adjective-termination *mi*, and the *patronymics of females* from that of the *father* by means of the adjective-termination *ram*.

1. *Names of males*—

ʿAli Eísāmi, *i.e.* "*Ali*, whose mother was *Eísā*."
ʿAtši Kódōmi, *i.e.* "*Atši*, whose mother was *Kódō*."
Ṅgóama Nánāmi, *i.e.* "*Ngóama*, whose mother was *Nánā*."
Mastáfā Kẹ́lūmi, i.e. "*Mastáfā*, whose mother was *Kẹ́lū*."
ʿIbram Kárēmi, "*Ibram*, whose mother was *Kárē*."

2. Names of females—

Eísā Magátširam, i.e. "*Eisa*, whose father was *Magátši*."
Lígẹram Wúmarram, i.e. "*Ligẹram*, whose father was *Omar*."
Kárū Asẹmáram, i.e. "*Kárū*, whose father was *Asẹma*."
Pẹ́sām ʿAtširam, i.e. "*Pẹsam*, whose father was *ʿAtši*."
Tsárā Búgarram, i.e. *Sarah*, whose father was *Bugar*."

The *profession* or *office of the father* is often added to the proper name in a similar manner—

1. Names of males—

ʿAli Eísāmi málammi, i.e. "*Ali*, whose mother was *Eisa*, and whose father was a priest."

ʿIbram Kẹ́lūmi málamtimí, "*ʿIbram*, whose mother was *Kẹ́lūmi*, and whose father was a cattle-owner."
Dála kóganāmi, i.e. "*Dala*, whose father was a soldier."

2. Names of females—

Márīam ʿAtšīram málamram; i.e. "Mary, whose father was the priest *Atši*."
Káru kóganāram, i.e. "Karu, whose father was a soldier."
Eísā bẹ́lamāram, i.e. "Eisa, whose father was a magistrate."

§. 127. The sons of kings and of the first minister of war (*keígama*) are termed *meína*, and the daughters *meíram*. But both these words have the peculiarity of being placed *before* the proper name, as substantives, corresponding to our "prince" and "princess;" although originally they appear to have been real adjectives. In order to express whether a prince or princess is the son or daughter of the king or of the first minister of war, *meimí* and *meíram*, or *keígamāmi* and *keígamāram* are respectively joined to the name.

Children of the king—

meína Búgar meimí, "prince Bugar."
meína Eísāmi meimí, "prince Eisami."
meína Músā meimí, "prince Moses."
meíram Tsárā meíram, "princess Sarah."
meíram Eísa meíram, "princess Eísa."
meíram Kẹ́lū meíram, "princess Kẹ́lu."

Children of the *keígamā*—

meína ʿAli keígamāmi, "prince Ali."
meína Ibrām keígạmāmí, "prince Ibrahim.'
meíram Tsárā keígamāram, "princess Sarah."
meíram ʿAšā keígamāram, "princess Asha."
meíram Búgarram keígamāram, "princess Bugarram."

The grandsons of a king and of his first minister of war are termed *meídugū*, and the granddaughters *kíŋgī*. But the king's grandchildren add to their name *meínāmí* and *meínāram*, and the *keígama's* grandchildren, *keígamāmí* and *keígamāram*.

meídugū ʿAli meínāmí, "prince Ali."
kíŋgī Tsárā meínāram, "princess Sara."
meídugū Búgar keígawāmí, "prince Bugar."
kíŋgī Kárē keígamāram, "princess Kare."

Note.—The children of a *meídugū* and *kíŋgī* have no further distinguishing title, but merely add to their own that of their parents, like other people—*ʿAli meídugū*, *ʿAli kíŋgīmi*, *Eísa meídugūrám*.

When the king is addressed, the word *kóma*, which, like our "Lord," is also used in addressing God, is usually added after the word *mei*, e.g. *mei kománi*, "my lord king."

§. 128. The Kánurī language has no words exactly corresponding to our "Mr.," "Mrs.," "Sir," "Madam," and in their stead it uses terms which properly denote family-relations. These terms can be used with or without the proper name, and have generally the suffix of the first person singular of the possessive pronoun.

yáya, = "great grandfather," "great grandmother," is used in addressing extremely old people, who are thereby designated as being able to be somebody's real great grandparents, a thing considered most honourable, *e.g. yáyāní*, "my great grandfather!" *yáyāní ʿAli*, "my great grandfather Ali;" *yáyāní Eísā*.

kagá = "grandfather," "grandmother," is used in addressing aged persons, if, by way of compliment, one wishes to express himself so much their junior, that he could be their real grandchild, *e.g. kagáni*, "my grandfather;"

kagáni ʻIbrām, "my grandfather Ibram;" *kagáni Tsárā*, "my grandmother Sarah."

ába = "father" and *yā* = "mother" are used, the first in addressing males, and the second in addressing females, to whom one wishes to show filial reverence. This is the usual mode of address, answering to our "Mr." and "Mrs."—*abáni*, "my father;" *yáni*, "my mother;" *abáni Búgar*, "father Bugar;" *yáni Kárē*, "mother Kare."

yayá = "elder brother," and "elder sister" is used in addressing males and females whom one considers older than oneself, and yet not old enough to be one's parents, *e.g. yayáni*, "my elder brother;" *yayáni Dálā*, "elder brother Dala; *yayáni ʻAmsa*," "elder sister Amsa."

karámi = "younger brother, younger sister," is used in addressing males and females whom one considers younger than oneself, and yet not so young as to be one's children; *e.g. karáminí*, "my younger brother;" *karáminí Suleíman*, "my younger brother Solomon;" *karáminí Sábēa*, "my younger sister Sabea."

táta = "child, son, or daughter," is used in addressing those whom one considers so much younger as to admit of one's being their parent, *e.g. tátānī*, "my son;" *tátānī ʻIsā*, "my son Jesus," also *tátānī kẹ́ngạlī Isa*, id. If one addresses a female, *pḗrō* is necessarily added after *tátānī*, *e.g. tátānī pḗrō*, "my daughter;" *tátānī pḗrō Ṅgoálī*, "my daughter Ngoali."

dígō = "grandchild, grandson, and granddaughter," is used in addressing youths and children over whom age and experience gives one the superiority of grandparents—*dígōni*, "my grandson;" *dígōni Músa*, "my grandson Moses;" *dígōni Aúa*, "my granddaughter Eve."

yayári = "great grandchild, great grandson, great granddaughter," is used by very old persons in addressing young people—*yayárīní*, "my great grandchild;" *yayárīní ʻEdírīsa*, "my great grandson Edirisa;" *yayárīní Magáltum*, "my great granddaughter Magaltum."

§. 129. *A peculiar use of certain other substantives* may here be noticed:

díniā or *dínīa* is often used when *we* predicate a thing of the *grammatical* subject—

dínīa kau dábū, lit. "the world is noon," *i.e.* "it is noon."

díniā bunétšī, lit. "the world has become night," *i.e.* "it has become night."

dínīa bīnɨ́mtšī, lit. "the world has cold season," *i.e.* "it is cold season."

díniā nɑ́ngalítšī, lit. "the world has rainy season," *i.e.* "it is rainy season."

díniā bántenyéwa, lit. "the world is hazy," *i.e.* "it is hazy."

díniā kɑ́nā kadínyā, "when a famine had come."

díniā nɛmtsɛ́lam, "the sky is darkness," *i.e.* "there is darkness."

dínīa tšʉ́ʉ́šī, "there is a commotion, an uproar."

káma, "companion, associate," is used for our "other," as the Hebrew רֵעַ and אָח.

wútɛ kɔ́aŋgā kámānɛm, "as for me, a man thy fellow," *i.e.* "who am a man as well as thou, like thyself."

búrgōwa kámāntsúa kɑ́lā fóktsāna, "one cunning one met with the other."

ndúndē kámāntsɛ́gā kɔ́tsɛyāyé, ni tšúrum, "thou shalt see whoever of us surpasses the other."

ágō tilórō dímmāté, kámāntsúrō dímmí kwōyá, "if what thou doest to the one, thou doest not to the other."

nā, "place," is used in connexions where other languages employ the word "hand," or personal pronouns, or even the verb "to have."

málam wōkíta nányin tsɛ́māgī, "the priest took the letter from my hand."

árgẹm nā́ntsan ganá ganá tsẹ́māgẹ, "he takes very little millet from their hand."

kẹ́rmei nā́ntsẹn máskē, "I take the kingdom from him."

nā komāndḗbērō lēgẹ̄dányā, komāndḗrō: "*ándi nāṇ́mmŏ kášyē.*" *Komā́ndē sandírō*: "*ā́fi nányin mā́nuwī?*" "when they had come to our Lord, they said to our Lord: 'we are come to thee.' Our Lord said to them: 'what do you want of me?'"

wu kamā́gẹn bā́gō nā́nyin, "I have no honey."

For *rō* and *kạ́lā*, see §. 193; for *kām, kṓa, kōáṅgā*, see §.

sányā, "profession," has this peculiarity, that, when the profession is specified, it is never done by the concrete, but always by the abstract noun.

krī́gẹ or *nṓgana sányānígō*, "I am a soldier by profession."

yántẹ sányāntsúgō, "he is a fisherman by profession."

sā́br sányā sṓbāníbēgō, "my friend is a merchant by profession."

ši nándirā or *bárā sányāntsúgō*, "he is a hunter by profession."

The same rule holds good in reference to *kágalla*, "rank, office," *e. g. ši kágallāntsẹ nátsalla*, "he is a general by rank."

kágallāṇẹm ṇembḗlābá? "art thou a magistrate by office?"

Use of the Cases—Nominative.

§. 130. Few languages having developed a real *Nominative* termination, it is natural that the Bornu should not be very rigid in its use, but often omit it. A noun is often sufficiently marked out as the nominative, when it stands in the proximity of other words with oblique case-terminations. But the use of the nominative termination is a means by which the subject of a proposition can enjoy a more extensive *freedom of position*, without producing any ambiguity in the

construction. It would seem, that this nominative suffix (*ye*) is generally long, but not always.

kąnáyē sandígā tsętei, "hunger seized them."
túlōye kámāntsęgā tsúgōrę, "one asks the other."
kąnęmyē sandígā gǿtsę, "sleep overwhelms them."
tšílwā ŋgampátuyē tšīn gǿtsę, "the cat takes the rat in the mouth."
nęm gálifubē kánuyē tsębū, "fire consumes the house of the rich man."
tsa mei Bǫ́rnumārō kōganawántsiyē gulgęda, "said his soldiers to the king at Bornu."

§. 131. The *Nominative termination* is sometimes *retained before another case-termination*—

wúyērō rášīdę kām yásgę šę́ogō ! "give me three men !"
yátę málamyērō ! "carry him to the priest !"
nandíyērō állā bárga tsakę́ ! "may God bless you !"
wúyēga sátę ! "carry me !"
kitábuyēga gǿtsei, "they took a book."
árgalámyēga gǿtsei, "they took a pen."

This may be the case, even when the *accusative termination* which should follow it is *omitted*, so that, in fact, the nominative becomes an accusative—

yāntšíyē tšírūní, abántšiyē tšírūní, "he cannot see his mother, he cannot see his father."
dátiyē ŋgásō dę́nógō, "cook all this flesh."
bę́lan kámuyē dęptsāní, "they do not leave a woman in the town."
árgęmyē rúntsęn gąnánogō, tšírāyē rúntsęn gąnánogo, "lay down the corn by itself and the sand by itself."
yaláyē wútšī, ánęmyē wútšī, "he looked at the north, he looked at the south."

Genitive.

§. 132. With regard to the *position of the genitive* it may be

said, that, in most cases, it immediately follows the word which it qualifies. But this order, although predominant, is yet not unfrequently reversed; and sometimes there is even another word intervening between the genitive and its governing noun. The following instances will illustrate these three different cases—

1. *mána állābē*, "word of God."
   tšírē mánabē, "the truth of the word."
   kánu nẹm abánibē tsẹ́bui, "fire consumed my father's house."
   kitábu yayánibē šē, "give me my brother's book."

2. *kúguibē kẹ́nā yétsẹmin?* "canst thou destroy the appetite of fowls."
   kóābē tšē wuítsẹ, "he looses the man's rope."
   táta dúlīma sóbāntsíbē mána pāṅgányā, "the leprous boy having heard his friend's word."
   šímā pérōtíbē kóā, tsẹ, "*he* shall be the girl's husband, said he."
   ām wúra kaúbē tsọu pāṅgẹdányā, "when the great men had felt the heat of the sun."

3. *ṅgampátū tsábā wútšin kúguibē*, "the cat sees the way of the fowls."
   ṅkí tsúlōri ṅgálōbē, "the water of the beans boiled."
   áfi rágẹm krígibē? "what (implement) of war dost thou like?"

§. 133. Of the various relations expressed by the genitive, that of *possession* predominates (*genitivus possessivus*)—
kálīa állābē or *kẹ́ntšī állābē*, "servant of God."
pátō abánibē, "my father's house,"
táta yayánibē, "my brother's son."
bẹ́rni meíbē, "the king's residence."
tsánei kámubē, "the woman's clothes."
ándi Bọ́rnubē, "we of Bornu, or belonging to Bornu."

The *material*, also, of which a thing consists, its *quality* or the *profession*, *rank*, and *office* which one has, can be expressed by a noun in the genitive, (*genitivus qualitativus*)—

lítsām lífulābē, "a bridle of silver."
lítsām súbē, "a bridle of iron."
kóšša gẹ́sgābē, "a wooden spoon."
kóšša lífulābē, "a silver spoon."
ṅgáwa kárambē, "a shield made of an alligator's hide."
ṅgáwa ṅgáranbē, "a shield made of a wild-cow's hide."
kášagar súbē, "an iron sword."
sṓbāntsẹ málambē, "his friend, the priest."
sṓbāntsẹ kẹ́rdibē, "his friend, the heathen."
abáni bẹ́lamābē pátsẹgī, "my father, the magistrate, has died."
sṓbā meínābē kándirābē pátsẹgī, "the hunter, the prince's friend, has died."
nítẹ sṓbāni tšírēbē, "thou art my friend of a truth; or, my true, real friend."
ni pátōbē, wu dẹ́libē, "thou art in the house, I in the field; or, thou belongest to the house, I to the field."

The lack of a *partitive* use of the genitive is supplied by the postposition *lan*, or by placing the whole of which part is referred to absolutely at the head of a proposition—

táta kánibē ndílan tílō kolṓtsẹ tílō gṓtsẹ, "of the two kids he leaves one and takes one."
tsánei ilífi rágẹm? lit. "as to cloth, what sort dost thou like? *i. e.* "what sort of cloth dost thou like?"

§. 134. A genitive whose *governing word is not expressed* has frequently to be rendered in English by, "men, people, followers, disciples," or by words like, "work, office, duty, speech, life, suffering," &c.—

nábi ´Isabētę sándi kámū tílō gótsa, "the followers of the prophet Jesus take one wife."

állabēma šígō tsę. "he said, that he belonged to God; or, was God's servant."

kóabē tsúlugī, "the man's business is over."

abánibē dátši, "my father's speech, or work, or life, is over."

bę́lamābē bę́la guréta, "it is the magistrate's to keep the town."

kárgunmābē kárgun kę́ntšo, "it is the doctor's to give medicine."

búltū dágęl tílō dábubēn tsętā, "the hyena takes one monkey by the neck."

kámū kómāndébē tsęrąmbī, "the woman paid her debt (*kásu*) to our Lord," *i. e.* she died.

ándi šíga múskōben teíyendé kwōyá "if we do not take him by his hand."

kasgimábērō légonō, "he went to the diviner's."

abánibērō lé̱ngin, "I go to my father's."

állābēma šígō, "God's will be done."

fúgubēmátiyē tsúrūní, "he who was before saw it not."

wu kę́rmei šíbēn máskī, "I have taken the kingdom from him."

wúbē dátši, "it is all over with me, I am as good as dead."

§. 135. The Kanuri, not admitting of composition, has sometimes to make use of a *genitive*, where *we* can *compound*—

rúṅgō árgęmbē, "millet flour."

kaṅgádī pébē, "cow-horn."

kídā kúlōbē, "farm-work."

tábęra nę́mbē, "house-door."

ṅgampátū káragābē, "bush-cat."

ši kárgūa tší́rēbē, "he is true-hearted."

Sometimes the genitive is used in a connexion where it must be rendered by our "for, to, in order to, against, towards"—

kátsumū kámūníbēn kágēn wúrō šímīa, "he having given me clothes both for my wife and myself."

kẹ́lfūnẹmtẹ́ lebaíabēbá? "is this thy natron for trade?"

bẹ́ogō gẹ́sgā tsáltābē, "axes for cutting trees."

kátkunni tsẹ́tẹ́ní, lit. "it does not reach my load," *i. e.* "it is not yet a load for me."

sṓbāni nẹm kámuntsíbē tẹ́mtšī, "my friend built an house for his wife."

kárgun káramābē, "a charm against witches."

kóā tsábā pāntsíbē gṓtsẹ, "the man took the road towards his home."

ágō kómbuntsábē tšífū, "he buys something for their food."

tsálintsẹ kọu gṓtibē šírō tšin, bẹ́ogōntsẹ gẹ́sgā kámtibē šírō tšin, "he gives him his bag for taking stones, and his axe for cutting wood."

kúmōntsẹ ńkí́ ntsábē gṓtšī, "he has taken his calabash for drinking water."

§. 136. It is surprising, that the Genitive termination is often added to an *inflected verb*, or even to a longer *proposition*, similarly to the Hebrew, where a noun can appear in the state of construction before a proposition, *e. g.* 1 Sam. xxv. 15, כָּל־יְמֵי הִתְהַלַּכְנוּ אִתָּם; and it is still more surprising that, even in this latter case, there can be an ellipsis of the governing noun, when it may be gathered from the context,

lóktẹ tšḯnógōbē, lit. "the hour of 'rise ye,'" *i. e.* "the hour when God will say 'rise!'" *i. q. lóktẹ tšḯtibē*, "the hour of rising," *i. e.* "of the resurrection."

nemẹ́ 'ágō yásgẹtẹ ndásō ńgúbugōbē' nemẹ́ badígonō, "he began to tell the tale of 'which three things are the greatest?'"

kṓa gẹ́dirō debátsẹgẹnābētẹ́ sírtogō, "flay the one (*sc.* sheep) of that man who has killed it towards the east."

mána wásilī rúntsẹ nemẹ́tšimbē ši pántšī, "he heard the word which the white man was saying by himself,"

which is the same as: *mána wásilī rúntsę nemę́tsę-nātę́ ši pántšī.*

tatoánęmwa bu, dúgō lēnógōbē, "thou and thy children may eat, before you go."

§. 137. If a word is defined both by a *noun in the genitive and a possessive pronoun,* the latter is suffixed to that word, and the genitive follows it, in the same way as adjectives do, a construction which we also meet with in Hebrew, *e. g.* מַחְסִי עֹז, "my refuge of strength," *i. e.* "my strong refuge"—

kásunindē ṅgálōbē mányē, "let us seek our bean-seed," *i.e.* "beans for seed."

gōáleāntsę ṅkíbē tšífū, "he buys his water-calabash," *i.e.* "a calabash to fetch water in."

lętendē kúbētę́, "this our going of to-day."

nemę́ntsa áširbē nemę́tsei, "they speak their word of secrecy," *i.e.* "their secret word."

kámūntsę nígābē, "his wife of matrimony," *i. e.* "his married wife."

káreintsę krígibē tsáptsę, "he takes his war-instruments together."

kášintsę kómbubē šírō tšin, "he gives him his provision of food for the journey."

§. 138. But generally the genitive and its governing noun, forming only *one logical* word, are also to such an extent dealt with as a *grammatical unit,* that case-terminations and pronouns—often both at the same time—are affixed to the word in the genitive, instead of that qualified by it.

sándi nā sṓbāníbērō lętsa, "they go to my friend's place."

nā ām wúrabērō ísęskī, "I came to the place of the great men."

wu táta málam kúrabēga rískī, "I saw the son of the great priest."

tšī pḗrō meíbē pátsẹgẹnábērō pítsẹgẹ, "he holds it to the mouth of the king's diseased daughter."

kṓayē pẹ́ran tsúrō kánubēn tsutúlūgẹ, "the man takes the leg out of the midst of the fire."

ńgō, wu ísẹskī mána bísgābéturō, "behold, I have come on account of the word of yesterday."

tšī tšínnābēn, dátsẹ, "he stops at the entrance of the gate."

ába pḗrōbēga lafeátsẹ, "he salutes the father of the girl."

wu nā kánubéturō lḗgasgạ́nyā, "I having gone to the place of this fire."

kásugū bẹ́la gadḗbērō létsei, "they went to the market of another town."

nā létẹ kábū tílōbērō sandígā kẹ́sātō, "they carried them to a place of the distance of one day's walk," *i q. nā létẹ kábū tílowāro sandígā kẹ́sātō.*

šíni ndísō káligī kạńgarbēyē súktsẹ, "a thorn of the kangar-tree pricks both my legs."

§. 139. When a noun is both defining and defined (the former in regard to one that precedes, and the latter in regard to one that follows) it *may* assume the genitive termination, but more generally it is without it—

sártẹ kásugū bẹlamášibē tsétẹ, "it is the time for the market of a neighbouring town."

kām tšī tšínnābē, "a porter."

tígẹ pḗrbē kṓabē kirúnyā, "he having seen the skin of the man's horse."

pátō bẹ́lāma bẹ́lāberō lḗgonō, "he went to the house of the magistrate of the town."

§. 140. The genitive is *pleonastic*, when it is connected with a possessive pronoun, just as in the German provincialism—"meines Knaben sein Buch," or "meines Freundes sein Name"—

yímtẹmā kitábubē ŋgúbūntsẹ nōgẹ́da, "on that day they knew the abundance of books."

málamnibē tsūntsętę, kóa málam Eísāmi, "my priest's name was, priest Eisami."

ába pérōbē tátabē láfeāntsę tsęmāgę, "the girl's father accepts the boy's salutation."

bęlátibē tsúntsę Kalálāwa, "that town's name was Kalalawa."

meitíbē abántsę kúra, "he was the king's great uncle."

meíbē karámintsę meína bóbōtsę, "the king's sister calls the prince."

kandíra tílōbē kídāntsę ām wúrayē tsárui, "the great man had seen the work of the one hunter."

§. 141. The genitive is sometimes *avoided* by the use of a possessive pronoun or an adjective in *wa*.

mána hámma pántšin bágō, "he did not hear the word of any body."

nęm kánibē tšínnāntšę pęręmtša, "they open the door of the goat-house," *i. q. tšínna nęm kánibē pęręmtsa.*

káliātę tsúntsę Tšétšē, "that slave's name is Tshetshe, i. q. *tsū káliātíbē* &c.

búnītę tsúntsę dágun bóbōtsei, "they call the name of that fish Dagu," *i. q. tsū būnítibē,* &c.

wu mánātę pántęntsę wáṅgąna, "I dislike the hearing of this word," *i. q. wu pántę mánātíbē wáṅgąna.*

mei kámuntsę táta pérō kēámbō, "a king's wife brought forth a girl."

dími dábuntsę kálaktši Potéro, "he directed the sheep's head to the west."

Dative.

§. 142. The proper import of the dative appears to be that of motion towards a place, and therefore it is used after the question "whither?" Then, by applying the idea of motion to time, it is also used of *temporal* duration after the question, "how long?" But although this is its general force, it is sometimes used to indicate quiet rest in a

place after the question "where?" just as languages, which use prepositions, frequently express motion towards and rest in a place by the same preposition. And, accordingly, it is also used in a temporal sense after the question "when?"

Note. The dative termination is sometimes *omitted*, probably through carelessness of the speaker—

gẹ́di gą́sgā kúrābē létsẹ, "he went under a large tree."
létsa nẹm lemánbē, "they go to the warehouse."

§. 143. The dative used of *motion* or *direction* in *space*—

kúlorō tátoą́ntsẹ bóbōtsẹ, "he calls his children to the farm."
tšígāntsurō tsákẹ, "he puts it into his bag."
tšē dábuntsārō tsẹrẹgẹ́rẹ, "he ties a rope to their neck."
búltū káragāntsurō abgātẹ́nyā, "the hyena having started for its forest."
búltū ɬšin nántsārō, sandɬ́yē nā búltubērō ɬsei, "the hyena comes to them, and they to the hyena."
dími dábūntsẹ Potérō kalátš yāyé, kóa Gẹ́dirō kálaktsẹgẹ dímīga Gẹ́dirō debátsẹgī, "whenever the sheep had turned its neck to the west, the man turned it to the east, and slaughtered the sheep towards the east."

The dative used of *rest* in *space*—

kámū tátāntsúa kąnẹmmō bōgẹdányā, "when the woman and her child lay asleep."

§. 144. The dative used of *continuation in time.*

kąntāgẹ ndírō nabgasgányā, "he having sat down two months."
kábū mágẹrō lēgónō, "he went on one week."
kábū yásgurō tsúrō ṅkíbēn degeíyā, "it having remained three days in water."

kábū mágẹ ndí, yásgẹgeirō tússa, "they wait for about two or three weeks."

wu búnyērō kádiskō, "I came in the night, or by night."

kábū ganárō kargúnyā, "they having lived a few days."

§. 145. There is a kind of *absolute* dative, indicating a general relation or reference, which must be expressed in English by "as to, with regard to, according to." This use of the dative, however, does not appear to be very frequent.

kām núnan, kām 'gányinturō ndásō ŋgúbugō? "with regard to the dead and the living, who are the more numerous?"

dínar tsurórẹ kátkuntsurō, "he takes gold according to his load," *i.e.* "as much as he could carry."

mína núnārō nótsẹní, "he knew not of the dead lion," *i.e.* "that the lion was dead."

§. 146. The *remote object* of doubly transitive verbs is always in the dative case, and especially also the *price* at which any thing is sold.

wu keárigā kígōrẹskō mána tilórō, "I asked the old man for a word."

ndágurō ládẹmin? "at how much dost thou sell it?"

wu péni wútsẹnārō ladẹ́skī, "I have sold my cow for twelve dollars."

ŋgúrdegīrō wúgā sẹ́dẹnâ, "it has made me a lame man."

sándi sóbāni bẹ́lamārō gạnátsei, "they made my friend magistrate."

wu sígā sóbānírō kẹ́rēnẹskī, "I have chosen him for my friend."

ši wúgā logóši ágō kómbubērō, "he begged food of me."

kúlōni rétsei náyā dégurō, "they divided my farm into four parts."

mártẹgẹnẹ́ mánāni kámūnẹ́mmō gúllẹ́, "please, tell my word to thy wife."

kómāndégā kégorō, ágō kárgẹntsábērō, "they asked our Lord concerning something they had at heart."
níga dérō kóltseiendé, "we cannot let thee (*sc.* go) empty."
állā kábuntsẹ kúrugurō tsẹdé! "may God make his days long!"

§. 147. In close connexion with its preceding use, the dative also indicates the person or thing for whose *benefit* or *harm* anything is done (=*dativus commodi et incommodi*)—

málam sandírō állā logótsẹ, "the priest begs God for them."
abáni nā kárgunmábērō létši wúrō, "my father went to the doctor for me."
ʿAli nẹm tẹ́mtši kámuntsurō, "Ali built a house for his wife."
wúrō kām mānógō! "seek somebody for me!"
málam kárgun tsẹ́dẹ Fulátāsorō, "the priest makes a charm against all the Phula."

§. 148. In the following examples, where the dative expresses the *purpose* or *object* of an action, it is analogous to the supine (see §. 262); and the difference is merely, that in these cases it is joined with a noun, whereas in the supine it requires an infinitive—

wu nikírō léngin, "I will go for water."
ágō gadérō gani nāngmmō kášyē, "we have come to thee for nothing else."
kúrguligā lebálārō tsẹ́tā, "he seizes the lion for a fight."
kámū gẹ́sgārō létsẹna, "the woman is gone for wood."
káliāwa kāmʾdi légẹda súgurō, "two slaves went for grass."

§. 149. And in full contrast with its use just mentioned, the dative also marks the *cause, motive, reason,* from which an action proceeds, in which case it has to be expressed in English by "on account of, because of, from, through, by," &c.

mána nyúa meínāwa nemẹ́nuwáturō kádiskō, "I am come on

account of the word which thou and the prince have been speaking."

mána átẹmárō ni yírẹmin? "wilt thou cry because of this word."

nā meíbērō nẹmtálagārō létsẹ, "he goes to the king on account of his poverty."

kalígimō núnātẹ́ tígīntsẹ́ dẹgẹ́ndin, mána kátsallā krígibērō, "the dead camel's skin shook at the word of the war-chief."

tátoăntsẹ ṅgásō kạ́nārō tsášīrin, "all his children cry from hunger."

ńgō, wu ísẹskī mánāndē bísgābéturō, "behold, I have come because of our word of yesterday."

kúrrūntsẹ tsarágani nẹmdíbintsúrō, "they do not like the sight of him, because of his badness."

šíga állan māgíṅgạnátẹmārō, wúga kolóšī, "he left me on account of my entreating him for God's sake."

Accusative.

§. 150. The accusative termination which seems to be often short, is as frequently omitted as it is used, because this case can generally be easily known from the context, even without distinction of form. It is especially under the following circumstances that the accusative termination can be omitted, without producing the slightest ambiguity—

1. When the subject is distinguished by the nominative termination—

ṅgampátū kẹ́riyē gótsẹ tsúndī, "the dog took and swallowed the cat."

ágō rōnẹ́myē tsẹrágẹnātẹ́, "something which thy soul likes."

táta ṅgúdōbē tílō káruwāyē tsédirō kolōgányā, "the storm having thrown one young bird upon the ground."

2. When the subject stands *before* the object and verb—

mei keígamā bóbōtsẹ, "the king calls the general."

sṓbāni kitábū gṓtšī, "my friend has taken the book."
málam tsúgutō yayáni, "the priest fetched my brother."

3. When the objective inflection of the verb points out the accusative—

ši nṇ́ngạlī rum bágō, "thou dost not see him in the rainy season."
kū wu állayē bánāsẹgẹ, "to-day God helps me."
wu komándē sẹrágī, "the Lord loves me."

For the accusative with a nominative termination, *see* §. 130.

Locative or *Instrumental.*

§. 151. This case, as is intimated by its name, expresses the idea of *place* and of *instrumentality*, thus corresponding to the Latin ablative.

As *locative* it generally conveys the idea of quiet rest or existence in a place, but sometimes also the idea of motion from or to a place, in the same way as the prepositions "in, ἐν, ב," do not always denote rest in a place, but sometimes also motion.

1. The locative indicating *rest* or *existence* in a place—

ńgō sándi tsúrō nṇ́mbēn, "behold, they are within the house."
kṓāni kū páton bágō, "my husband is not at home to-day."
fúgū kẹmándēbēn dátsa, "they stand before our Lord."
wásilī nígā nṓngurō šímdēn ntsákinbá? "should the white man put thee to shame before our eyes?"
pántsẹn sabarátẹ, "he prepares himself in his house"
ši tsúrō ngẹ́rgẹntsíbēn ši tsúrui, "it was within his bag: he saw it."

2. The locative indicating *motion to* a place—

ndúyē pántsẹn létsẹ, "every one goes to his house."
wu nandígā yáskē bẹlányin, "I carry you to my country."

lénę́ bęlándon, bálīa wóltęnę́, "go to your town, and return to-morrow."

3. The locative indicating *motion from* a place—

nátęman pántsurō wóltę lēgónō; "he returned from this place, and went to his house."

bę́rnyin táta karáminíbē yóktsę, "he comes and drives my brother's son out of the capital."

yímīa kasuánęmin tšimę́rę́m, "having given it, thou shalt recover from thy sickness."

§. 152. This case is also used in a *temporal* sense, after the question "when?" "since when?" and thus becomes a *casus temporalis.*

In this transfer of *local* relations to *time,* we have again a phenomenon which is not only negrotic, but human—

kęrbúfin katámbum? "in what year wast thou born?"

mę́ndē nę́ṅgąlin yāyáni pádgigūnō, "last rainy season my brother died."

kábū yásgęn másęna ṅgásō dátšin, "in three days all the provisions will be done."

wu bę́nyēn kádiskō, "I came by night."

sándi ganántsan sōbāgáta, "they were friends from their youth up."

lēnęsgęnátęman kéogutō? "did he bring it when I had left."

tseinyin pátorō, "when they had come home."

But quite as often, if not oftener, the time when any thing happens is indicated by no case-termination whatever—

mę́ndē mei lúbgonō, "last year the king died."

kū búnyē sóbāni tšī, "this night my friend came."

ši nę́ṅgąlī rum bágō, bínęm rum bágō, "thou dost not see him in the rainy or the cold season."

tsaírō kábū tílō tšítsę, "the boy rises one day."

mínwa kúlō dískin, "next year I will make a farm."

ńgǫlī ndí nę́mtę dátšin, "in two years this house will be done."

§. 153. As *instrumental* this case marks the instrument or means by which an object is effected—

átę kámyē gulóndon pę́lēsęní, "let no one point at me with his finger."

tsánna bárēmābētę́ tsánna ṅgásōga kótšī kętšin, "the heaven of the agriculturist surpasses every heaven in pleasantness."

nígā rátal 'din bēáṅgin, "I will pay thee with two dollars."

pépēton kǫ́lāntsę báktsę, "he knocks his head with the wing."

ndúyāye kámāntsęgā dúnōn kótsęnātę́, "every one who exceeds the other in strength."

wu dími rátal dę́gęn yíbuskī, "I bought a sheep for four dollars."

keígama ʿAli Marēmínyin šígā bóbōtsei, "they call him by (the name of) Ali Maremi.

kádī málamnyin šígā bóbōtsei nęmgǫlántsurō, "they call him by (the title of) 'priest-serpent,' on account of its harmlessness."

kóa mei sóbāntsę tílōa, pę́rōntsę tílōa, káliāntsę tílōa, sándi dę́gę, káligimōntsa tílon úgu, "there was a king who had one friend, one daughter, and one slave; they were four of them, and with one camel five."

§. 154. Besides the case mentioned in §. 138., there are some others in which the *case-termination is separated from the word to which it more immediately belongs*, and which may here be brought under one view—

1. The noun, which is an appositional explanation of another, takes the case-termination, properly belonging to the noun explained—

bę́la, tsúntsę Dámāturútęn nábgędā, "they settled in a town of the name of Dámāturū."

bę́la tílō, tsúntsę Tságalārītę̄n, keígamā létsę náptšī, "the general went and settled in a certain town of the name of Tságalārī."

ši kóa, abántsę núnārō, rítšī, "he fears the man whose father is dead."

lénógō, mei kómānírō, gúllogō! "go and tell my lord, the king."

pátō sóbāntsę meínābērō létsę, "he went to the house of his friend, the prince."

kónō kę́rdiyē sóbāntsę málammō, "said the heathen to his friend, the priest."

yítęmtę́ kąlā nándi málamwáben, "this sin is on the head of you, the priests."

2. The last only of two or more nouns which are connected by the terminational conjunctions *n, nyin, wa,* bears the case-termination which properly belongs to each of them; just as we say, by an opposite omission, *e.g.* "the view of the master and his whole school."

mána ába keárin meínānbē, "conversation of an old man and a prince."

lę́ngē, yānyúa abányūarō gúlngē, "I go and tell it to my mother and my father."

kónō kóayē ngampátūa kę́riwārō, "said the man to the cat and the dog."

3. In like manner the termination stands only after the last of two words which are repeated for the purpose of expressing distribution or emphasis—

tílō tílōn dánógō! "stand up one by one!"

ílā ílān nántsurō lę́nę́, "go very softly to its place."

ílā ílān wólti, "he returned very gently."

4. When a noun is qualified by an adjective or a more

enlarged adjectival complement, the last of the qualifying words has the termination belonging to the noun—

ši málam kúrātẹgā rítši, "he fears the great priest."

kámū búnī tátāntsẹ ganárō tši, "the woman gave the fish to her little boy."

nā létẹ kábū tílowárō sandíga kẹsátō, "they carried them to a place at the distance of one day's walk."

§. 155. The preceding rule forms a natural transition to that most peculiar phenomenon of the Kanuri by which *case-terminations* are *suffixed* to *finite verbs*. This peculiarity occurs when the adjectival qualification of a noun is couched in a subordinate (relative) proposition.

Thus the case-terminations can be suffixed to—

1. A verb in the *Indefinite* I.

nā kọúga ganátšinga kámuntsurō pẹ́lētsẹgẹ, "he shows his wife the place where he laid down the stone."

nā dā gạnányenturō kólōgonógō, "put it in the place where we keep the flesh."

táta ganá tsúrō díbalbēn íšinyē sandíga kírū, "a little boy who came in the way saw them."

pátō kómāntsẹ léttšinnō lēgẹ́da, "they went to a house whose master slept."

meíyē kóa kánirō wóltšinga bóbōtsẹ, "the king calls the man that can turn himself into a goat."

nā kómbū détseirō sátẹ, "they carry me to a place where they cook food."

kámpū mána kóa lemán sadáktšinbē pántsei, "the blind men hear the word of the man that gives away goods as alms."

nā dágẹlsō kạ́laindō tsádinbērō kádiō, "he came to the place where all the monkeys were playing."

nā dágẹl tšírinbērō íšia, "he having come to the place where the monkey was crying."

nā kąńgal tsúlūginnō ábgātę, "he starts for the place where the sun rises."

táta wurátsę, lelétšinnō wóltšīa, "the child having grown and become able to walk about."

2. Rarely an *Aorist* or *Indefinite* II.

kámū, ši kóántsúa, nígā kędōman táta tílō gęnyā, tsasámbūní, "a woman and her husband had only one child since they were married."

ši nā tsęrágurō dégan létšin, "it walks without where it likes."

3. A verb in the *negative*—

táta ganá áfīma nótsęnírō kęrmei abántsiyē tšínātę, "when his father gives the government to the little boy who knows nothing."

mána yā kíntan, táta kíntan ngálēma tabáktsāníbē, "narration of a stepmother and step-children never agreeing."

4. A verb in the *participial*—

mána bísgā nemę́nyenáturō kádiskō, "I come on account of the word which we were speaking yesterday."

lényē nā pérō gúllęmmābéturō, "let us go where the girl is of whom thou hast spoken."

kátsallā krígębē sandígā tsárui gęrátanan, "the officers see them in the place where they were hidden."

pęr šírō meíyē tsębátsęnārō tsębā, "he mounts the horse which the king had sent him."

kām šyúa tságādęnātęga tsúruiya, "when he sees the man with whom he had been quarrelling."

labár yántsa meínayē tsętanābē pántsei, "they heard the news of their mother, whom the prince had caught."

nā wúgā sunótęmmáturō wu légasgąnyā, "I having gone to the place where thou sentest me."

kóayē kóa šírō fóktsaganārō, "the man said to the man whom they had given him."

CHAPTER XV.

SYNTAX OF PRONOUNS.

I. *Personal Pronouns.*

§. 156. When, per ellipsin, they stand for a whole proposition, *i.e.* when they express an answer, they regularly assume the emphatic suffix *ma* in the singular, and generally in the plural also (comp. §. 24. I. 1. of the Vei Grammar).

ndú nę́mmō gā́gō? "who entered the house?" Answer, *wúma*, "I."

ši ndú tsę́rā́gō? "whom does he like?" Answer, *níma*, "thee;" *andíma* and *andíga*, "us."

But should the pronoun be accompanied by a negative, or express a question, the negative and interrogative particles take the place of the emphatic suffix—

ndú kā́nāwa? "who is hungry?" Answer, *wu ganí, šíma*, "not I, he."

ndú šírō gúltsę? "who told it him?" *níba?* "thou?"

§. 157. In English, propositions like the following, "went to the Crystal Palace to-day," appear rather irregular, whereas in Latin the pronoun is *regularly* omitted in such cases. The Kanuri, in this respect, stands between the English and Latin, but much more resembles the former than the latter. If the pronoun is dispensed with in Kanuri, it does not give the impression of an actual omission, number and person being so fully indicated by the form of the verb alone; nevertheless, the joint use of pronoun and verb greatly preponderates—

wu nānę́mmō ǵsęskō, "I am come to thee."

wu ntsę́rā́gęsgą́na lintárō, "I like thee exceedingly."

ā́fīma šǵmmí, "thou hast not given me any thing."

§. 158. The personal pronouns are employed in a twofold manner, for the purpose of expressing *emphasis*; viz. first, when the proper subject of a proposition is expressed, and its corresponding pronoun inserted before the predicate, a mode of speech equally admissible in English; secondly, when it precedes a possessive pronoun of the same person and number. In this case its force is rendered in English merely by a stronger intonation of the possessive pronoun, whilst, *e.g.*, the Hebrew language would admit of a literal translation (cf. *e. g.* אֲנִי יָדַי נָטוּ שָׁמַיִם, "*my* hands have stretched out the heavens")—

1. *táta búrgōa, ši tsúrui,* "the cunning boy, he saw it."
meítę, ši táta ganá, "the king, he was a little child."
pḗrōndṓtę, ši kóā bā́gō, "your daughter, she has no husband."
táta gā́lifubē ši kā́mūa, "the son of the rich man, he was married."

2. *sándi meintsā́wa ándi meíndē bā́gō,* "they have a king of their own, we have none."
ni lemánnęm kā́gē gadí tšítōba? "will *thy* goods be equal to mine?"
lḗnógō pāndórō! wútę lámbīni bā́gō, "go home! it is not *my* business."
wu kídāni dā́tši, kā́gęnęm badī́nḗ, "*my* work is done, do thou begin thine."

§. 159. But the personal pronoun, in this connexion, does not always express a contrast or emphasis, and the instances are even far more numerous where it is used *pleonastically*—

wu nemḗnītę́, wu tálagā, "my word," *i. e.* "what I have to say is, I am a poor man."
wu kā́mūni kómandḗbē tsęrámbī, "my wife has paid our Lord," *i. e.* "has died."

kóa ši pátō meíbē kárgā, "a (certain) man lived in the king's house."

kóa tsęrágęnārō káfugurō bęręmtšin, ába pérōbē ši nótsęní, kóa wátsęnārō kúrūgurō bęręmtšin; *kóa* (i. e. *aba pérōbē*) *ši nótsęní*, : *pérō ši kóāntsę kęrétsęna*; *abántsę nótsęní*, "for the man whom she likes she twines short threads; the father of the girl does not know it: for the man whom she dislikes she twines long threads; the man does not know it: the girl had chosen her husband; her father did not know it.

kábū túlur kitęnyā, táta ši pátōm bágō, kámū ši leírān tsúlūgę, "after seven days, when the boy was not at home, the woman came forth from the grave."

It can scarcely be expected, that an actual pleonasm should be regular in any language; and it may readily be observed that, in all the above instances, the pronoun can be considered as rendering some one word more conspicuous than another. If, therefore, a "pleonastic" use of the pronoun is spoken of, this term must be taken relatively.

§. 160. Neither is it absolutely necessary that the subject and predicate should be formally united by a distinct word, and yet many languages regularly do so. The Kanuri maintains great freedom, in this respect, and it not unfrequently uses a personal pronoun where it may be considered as a *copula*; just as in Hebrew, *e. g.*, Deut. xii. 23, הַדָּם הוּא הַנָּפֶשׁ "the blood is the life." 1 Sam. xvii. 14, דָּוִד הוּא הַקָּטָן, "David was the youngest."

keári fulátabē ši tálagā, "an old Pulo was a poor man."
abáni ši mei, "my father is a king."
kęnyéri ši búrgōa, "the weasel is cunning."
kąmáun ši bōgáta, "the elephant was lying."

§. 161. Sometimes the personal pronouns must be rendered in English by the *relative pronoun*—

kóa ši lemántsę ńgubū, kábū tílō tšítsę, "a man whose goods were many arose on a certain day."

kóa ši málam tši tšínnāben dāgáta, "the man who was a priest was standing under the gate."

tsẹ tatántsurō nā kúguibērō šígā kinótō, "said she to her child which she had sent to the fowl's place."

§. 162. In a few cases the pronoun is *omitted* where we would expect it—

ni wúrō kạ́nāwa nẹm, "thou toldst me that thou wast hungry," for *ni wúrō ni kạ́nāwa nẹm*, or *ni wúrō "wu kạ́nāwa" nẹm.*

ni wúrō búrgōa nẹm, "thou toldst me that thou art cunning."

Note. It is scarcely necessary to observe that the Kanuri language, in addressing people, has not fallen into the practice of unnaturally substituting other persons and the plural number for the 2d per. sing.; but that its *ni* addresses the king as well as the slave.

II. *Demonstrative Pronouns.*

§. 163. They can be used *separately*, in the same way as substantives—

kámūni kạ́lāntsẹ tsẹbándī; *átibēma labártẹ nírō kúskō*, "my wife has been delivered; of this I bring thee the tidings."

átẹ nígā ntsẹrágẹnātẹ́ árẹ, wúrō gúllẹ́, "the one who loves thee may come and tell me of it."

But generally they are employed to define other words, as adjectives do. Thus used, two things must be observed; one with regard to *agreement*, and the other to *position*.

§. 164. A noun in the singular can be defined by a demonstrative pronoun in either singular or plural. In the first case the whole is singular, and in the second the noun may be considered as collective, and the whole must be rendered in English by plurals—

kām átẹ, "this person;" *kām tū*, "that person;" *pẹr átẹ*, "this horse;" *kọu átẹ*, "this stone."

kām áni, "these persons;" *kām tǫ́ni*, "those persons;" *pẹr áni*, "these horses;" *kǫu áni*, "these stones."

A noun in the plural, likewise, can be defined by a pronoun in the singular and plural; but in both cases the whole has to be rendered in English by plurals. The use of the singular form of the pronoun appears greatly to preponderate; for, strange to say; though the language often unhesitatingly repeats whole words, and even phrases, yet it shows a strong tendency to omit grammatical forms when they may be inferred from the context—

ām átẹ and *ām áni*, "these persons, these people;" *pẹrwátẹ* and *pẹrwáni*, "these horses;" *kǫúwa átẹ* and *kǫúwa áni*, "these stones;" *tatoáṇẹm átẹ* and *tatoáṇẹm áni*, "these thy children;" *ām tū* and *ām tǫ́ni*, "these people."

§. 165. With regard to *position* it may be observed, that the adjectival demonstrative always immediately follows the word which it defines, either in the character of a suffix, or as a distinct word. "Word," however, must here be taken in a wide sense, not in a grammatical but a logical one, so that it includes all sorts of complements together with which a noun may form part of a proposition. Accordingly the demonstrative may be appended to a genitive, or a possessive pronoun, or an adjective and participle. Thus it also happens, that the demonstrative sometimes *stands at a considerable distance from the word to which it more immediately belongs*, and before which it is usually placed in English. This, however, can only be found surprising at first sight; for all the complements of a word form with it one whole, one idea, one name; and the difference between Bornu and English is only this, that the former places the demonstrative behind and the latter before the name. For it is self-evident that, *e.g.* in the word, "this house, designed for the produce of all the nations on the face of the earth," the demonstrative refers as well to the remote "earth" as to the close "house," they being only last and first part of one and the

same name. The German language approaches the Bornu still more closely in form, being capable of expressing the above name in the following manner: diess für die Erzeugnisse aller Nationen auf der Oberfläche der Erde bestimmte Haus.

The following instances will illustrate the position of the demonstrative in Kanuri—

kām átę, "this person."
kām áni, "these people."
kę́rītę, "this dog."
múskō gę́sgābē átę, "this bough."
kitábu kómāníbē átę, "this book of my Lord."
táta málambētę́, "this child of the priest."
pę́rōnítę, "this my daughter."
sṓbāníte, "this my friend."
kṓa yásgętę, "these three men."
sṓbā ndítę, "these two friends."
táta ńgalātę́, "this good child."
nęm kúrātę́, "this large house."
kusótō lárdę kuíyintęn íśęnātę́, "this stranger, come from a far country," Ger. "dieser aus fernem Lande gekommene Fremde."
bę́la krígiyē tártsęnātę, "this town destroyed by war."
sṓbā wúgā tsǫúrō tsęrágęnātę́, "this friend ardently loving me," Ger. "dieser mich warm liebende Freund."
mána kámpūa kām dégibē átęma, "this narration of four blind men."

§. 166. On inquiring now more particularly into the *use* of the demonstrative pronoun, it will show itself: 1. as a common demonstrative; 2. as a definite article; 3. as a means of generally distinguishing or marking one word above another; and 4. as a relative.

The instances given in §. 165. will be a sufficient illustration of its use as a common *demonstrative pronoun*.

§. 167. It can be easily traced, in most languages which possess a *definite article*, that it has developed itself from a demonstrative pronoun; and therefore we need not be surprised to find that, in the Kanuri also, the demonstrative pronoun is often used with so weak a demonstrative force as to correspond exactly with a *definite article*—

kẹ́ndẹrtẹ́ma kómbūntsúgō, "the cotton plant is his food."
kámūtẹ ši tšírē nemẹ́tšin bágō, "no woman speaks the truth."
díniātẹlbkū bántẹnyéwa, "the weather is foggy to-day."
ńdā kúguitẹ? Kúgui ŋgampátuyē tsúndī. 'Ndā ŋgampátūtẹ? Ṅgampátū kẹ́rīye tsúndī. 'Ndā kẹ́rītẹ? Túgō kẹ́rī létšin, "where is the fowl? The cat has swallowed the fowl. Where is the cat? The dog has swallowed the cat. Where is the dog? There goes the dog."
kámbētẹ dégẹ; dégẹtẹga mei Bórnumāma kótšin bágō; dégẹtẹ gạnánẹmīa, kámbētẹ dátšī; kírtẹ́ rágẹmma gạnánẹmin, "the free ones (*viz.* wives) are four; this number the Bornu king himself does not exceed; when thou hast taken these four, the free ones are completed; if (then) thou wishest, thou mayest take a (*i. e.* any) female slave."

§. 168. Sometimes the demonstrative is suffixed where its force cannot be rendered even by the article, but merely by the *intonation* or the *position*. So used, its force seems to be weakened down to that of the emphatic affix *ma*, with which it is then often *joined*. Its combination with personal and possessive pronouns, and with proper names, may here also be mentioned. This last case has its analogy in the Greek language, and in those modern languages which employ the definite article before proper names of rivers, mountains, countries, &c., or, like the German, even before proper names of persons, when indicating affinity or notoriety; *e. g.* "the Rhine, the Thames," "die Mine, der Strauss." The combination of *atẹ* and a possessive pronoun has its analogy in Old German and Gothic, where the definite article frequently precedes a substantive with a possessive pronoun, and also in Italian, where this is regularly the case. The following examples will illustrate these various statements—

ágō yáśgẹtẹ ndáśō ŋgúbugō? "which three things are the greatest?"

kámū tílōtę ándírō kútū, "one wife will be bad for us."

ndúyāye kóaŋgátę kū nótseiye, "we shall know to-day who is a *man*."

áŋgaltę šímlan ganí kárgā, "intelligence has not its seat in the eye."

šítęgā tsátā, "*him* they catch."

nítę abándē, "thou art our father."

abáni, wútę pérōtę tširemárō kirágęskō, "my father, I truly love this girl."

nítę táta kóaŋgábē; *kárgęnęmtę álla ntšō, kām ganí*, "thou art the son of a man; God has given thee thine heart, and not man."

pérōnítę kámurō nírō ntšę́skō, "I give thee my daughter for a wife."

sándi bę́lāndéturō tsášīní, "they shall not come into our town."

allátęma nótsę, kām nótsęna bágō, "God knows it, and not any man."

kóa mei Deíāma Láfiātę́ nónęmba? "dost thou know a certain Laphia, king of Deia?"

bę́la Kurnawátęn ši náptšī, "he sat down in the town of Kurnawa.

áfiyāye dímtuma, "whatever thou wilt do."

bę́lā Tsębáktęn tsę́ptsā, "they dismount in the town Tsebag."

Fuláta tsúntsę Dāŋkǫúāturō létsę gulgónō, "he went and told it to a Pulo whose name was Dankoua."

Bǫrnútęn málam tšírebētę́ kúŋganāma tsúgōrin bágō, "in Bornu no real priest inquires of a soothsayer."

§. 169. The Kanuri has no distinct relative pronoun, and it may be said of it, as of many other languages, that it employs the demonstrative pronoun to discharge the function of a *relative*.—

kām tšírewātę tšúruiye, "we shall see the one who is right."

wu šírō tšírē yásgę, wúrō gulúsęnātę́ nęmę́nęskī, "I have told him those three truths which he has told me."

ām šígā tsarágęnātę ngásō bóbōtsę, "he calls all those people who like him."

ágō rōnę́myē tsęrágęnāté wu nírō kúskī, "I have brought thee the thing which thy soul likes."

mánāną́m búrgō wúrō gulúsęmmātę́ kū tširétšī, "thy word which thou toldest me at first has to-day been verified."

ni "wu málam" nęmintę́ kę́rdi nóną́mba? "thou who sayest, 'I am a priest,' dost thou know a heathen?"

§. 170. The relative pronoun being expressed by the demonstrative, there cannot, of course, be forms in Kanuri which unite a demonstrative and a relative; *e.g.* our "what" has to be rendered by *ago* and *atę* following; and propositions without *ago* must be considered as elliptical; *e.g.*

ágō manáną́mmātę́ ńgō dískī, "what thou hast told me, behold I have done."

ńgō ágō wu búskintę, "behold what I eat."

gáptsęnātę́ tsúrō bę́lágāníben gęráną́skē, "that which remains I hide in my hole."

§. 171. Such *relative propositions*, as express a *mere complement* in the form of a proposition, are treated altogether like adjectives, and consequently their last word assumes the formative appendages properly belonging to the complemented noun, agreeably to §. 154; *e.g.*

bę́la Fuláta búrgō tartanáturō létsa, "they go to that town which the Phula had first destroyed.

mána bísga nemę́nyenáturō kádiskō, "I am come on account of what we were saying yesterday."

§. 172. But in these subordinate adjectival propositions *the demonstrative pronoun is frequently wanting*, so that the force of our relative is conveyed simply by the grammatical form of the

verb, *i.e.* the participial, or the very similar indefinite I., or it remains altogether unexpressed, as after a verb in the negative mood and a negative particle. This throws a fresh light on what has been stated above. It would seem that the demonstrative is in *no* case actually *converted* into a relative, but always retains its demonstrative force. Neither is this at all surprising, for the force of the demonstrative and relative is alike in all languages: both transform a general term into a special one. The Kanuri therefore most naturally expresses this double specification by one and the same word. It is true, then, that in cases where the demonstrative is suffixed to a relative proposition a word is doubly specified, viz. first by the relative proposition, and then by the demonstrative. But neither is this exactly a pleonasm, provided such doubly specified words are thereby rendered more conspicuous than those only singly specified. And this seems to be actually the case; so that we may say in general, adjectival relative propositions with the demonstrative suffix correspond to English propositions as, "the man who can commit such a crime," &c.; and those without it to, "a man who can commit such a crime." It must be observed, and the examples already produced have shown it, that our "the—who" would often be too strong an expression for the Kanuri participle with the demonstrative; but so much seems certain, that the relative proposition with the pronoun always renders the qualified word somewhat more conspicuous, than without the pronoun; and, at any rate, the proposition in the latter case, is not to be considered as eliptical.

Instances of relative propositions without a pronoun—

ši mána nṓtsẹ́ní nemẹ́ńigạna, "he does not know the word I was saying."

ágō tígirō tšẹ́sákẹna bā́gō, "there is nothing which they might put on (their) body."

wu mánāni tílō kámuníyē gulúsẹna nírō guluntsẹ́skē, "I will tell thee something which my wife has told me."

kām dā gádubē tsẹgẹ́rẹna kẹ́rdī ganí, kām dā dágẹlbē tsẹgẹ́rẹna kẹ́rdī ganí, kām lífā tsẹ́būna kẹ́rdī ganí, kām kímel tsána kẹ́rdī ganí; kām kámāntsẹ kárgẹn tsẹ́teitẹ šíma kẹ́rdigō, "a man who eats the meat of swine, or of monkeys, or what has died of itself, or drinks fermented liquor, is not a heathen; but the man who keeps another in his heart (*i.e.* who cannot forgive), he is a heathen."

nā pḗrō gẹrágata mátšin, "he seeks the place where the girl is hidden."

nā kẹ́ŋgal tsúlūgin tšúrū, "he will see the place where the sun rises."

ágō ŋgálēma rúsgẹní, manátsei pánẹsgẹní, kū wu kíruskō, "what I have never seen at any time, nor heard them tell, I have seen to-day."

kóā kándẹlī ganí ši náptšī pántsẹn, "the man who was not jealous remained at home."

kóā tsẹrágẹnírō gótsa tsádī, "they took her and gave her to a man whom she did not like."

kām kitábū nótsẹní, ágō díbī nótsẹní, ńgẹlā nótsẹní lemán gótsẹ, nāndórō íšīa, nandíga tsúgōrẹ, "one who knows no book, who knows not what is bad, and who knows not what is good, takes goods, and having come to you asks you."

§. 173. The demonstrative is not unfrequently used to indicate relations which we express otherwise, viz. by conjunctions or adverbs, *e. g.*, by—

if: *ni ńgẹlātẹ́, átẹ lḗnẹm kām díbī sōbánẹmmí,* "if thou art good, do not go and befriend a bad man."

nándi kámū ndí mánuwītẹ́, ńgẹlā ganí, "if ye seek two wives it is not good."

as, *or* because: *kū állayē bẹ́lāndḗrō ntsugútẹnātẹ́, ándi nírō pẹr ntšíyē,* "as God has brought thee to-day to our town, we will give thee a horse."

kām rínẹmma bágō nẹmintẹ́, lḗnyē wúrō pánẹm pẹ́lēsẹgẹnẹ́,

"as thou sayest thou art afraid of none, let us go, show me thy home."

kę́legęni kóllęm tsúlugęnātę́ wu nígā wā́ntsęskī, "because thou hast let the wild dog come out, I do not want thee."

ni ášir kókobè tsáṅnęmmātę́, wúyē kā́gęnęm tsaktsóskō, "because thou hast covered the frog's secret, therefore will I cover thine."

that, so that: *ni áfi rī́nęm "dínīa búnyē lúskin bágō" nęmintę́?* "what fearest thou that thou sayest: 'I will never go out by night?'"

ágō tsę́dę, kúlumtę tsębándęnātę́, ši kā́mmō gúltšinba? "will he tell anybody what he did to get this ring?"

that (the article of propositions): *tátōa kirúnyā nótši pḗrōntsę tsámbōtę*, "when he had seen the children, he knew that his daughter had borne them."

gálifū bárbū pāntsúrō ťseitę ši nótsęna, "the rich man was aware that thieves had come to his house."

táta šíga mbę́lātšintę́ ši nótsęní, "she knew not that the boy watched her."

mei 'Amādę ši rōntsúa tátāntsurō kę́rmei tšintę́ ńgąlâ kwōyá, kitábū wúnę́, "examine the book, whether it is right that king Muhammad should give the kingdom to his son in his lifetime."

why: *ágō Fulátayē búrgō lásgęn krī́gę Deíān badī́tsęnātę́ mei Tšígā naṅgá*, "the reason why the Phula have begun a war in Deia for the first time, is because of king Tshiga."

ágō yī́ręskintę́, meíye kām nānírō tsúnōtę, "the reason I weep is, because the king has sent somebody to me."

when, as: *ši tšī́rintę́, kąnā tšī́tsę, nā koábērō kádiō*, "when he wept, Famine rose and came to the man."

wu lḗnęskintę́, wúa búltūa kąlā fóṅnyē, "as I went, I and an hyena met."

kábū dínīa wátšintę, ši ťsę, bę́rnirō gágī, "when the day dawned he came and entered the capital."

kádīga mátšintę́ tsúrō kúlben tsúrui, "when he sought the serpent, he found it in a hole."

where: *átęma nā kę́ŋgal tsúlūgintę́*, "this is the place where the sun rises."

nā tšē dátsęnátęn pę́róáye dátsei, "where the rope ended, there the girls stopped."

§. 174. The syllable *tę*, thus used, often even assumes a case-termination, a circumstance which may be considered as a proof that we have rightly understood its nature in the examples given in §. 173., viz. that it is really the demonstrative pronoun, and not, *e.g.*, an adverbial particle. Instances of this kind I first got from Mal Lafia, but Ali Eisami is likewise familiar with them, though he usually omits the case-termination—

sándi létseitęn, seígā ŋgúduyē kítā, "when they went, thirst took hold of them."

Or the case-termination may be affixed to the verb and be followed by the pronoun—

gę́sgā tsáltseinyintę́, "when they cut the tree."
tsábunyintę́, "when they eat."
karátseinyintę́, "when they read."

Thus can be formed, *wu lę́ŋginyintę́*, *ni lę́nęminyintę́*, *ši létšinyintę́*, *ándi lę́nyenyintę́*, *nandi lę́nūwinyintę́*, *sandi lętseinyintę́*, which does not appear to differ at all in meaning from *lę́ŋgintę́*, &c.

§. 175. With regard to the demonstrative pronoun, the Kanuri again manifests its great economy in the use of forms; for, whenever it belongs to two or more words which occupy a parallel position in a proposition, it is joined only to the *last*—

kām šírō gúltsa, pántsę, tsátsęrānítę, ši wágē šímtsęn tšírū, "the man to whom they tell it, who hears, but does not believe it, will see it with his eyes in the next world."

tsábā bę́lābē tsę́tā létšintę́, "when he took the way to the town and went."

§. 176. The reduplicated form of the demonstrative pronoun *átętę* appears to be emphatic, like the English "this here," the German "diess da," and the French "celui-çi."

bę́la átętęn wúa kóanyúa lúgēn bágō, "I and my husband will not come out of *this* town."

ni ndáran kām dēg' átętę kibándęm? "whence hast thou obtained these four persons?"

táta átętę yántsę bágō, "this child here has no mother."

ndáran ši āmánītę kibándō? "whence has he obtained these people?"

The pronoun *átęgei* fully answers to our "such," *e.g. kídā átęgei rágęsgąní*, "I do not like such a work;" and it is also employed, when a proper name is purposely withheld, *e.g. bę́la atęgeínyin kíluguskō, nęm gúllęmīa*, "when thou hast said, I come from such-and-such a town."

Just as our "here, there, then, so," are derived from demonstrative pronouns, so in Bornu, adverbs are formed by means of the demonstrative pronoun, for which see §. 115, 3.

III. *Interrogative Pronouns.*

§. 177. All interrogative pronouns can be used substantively—

ndú abáni tsúrū? "who saw my father?"
áfi ríńęmin? "what fearest thou?"
ndágū létšędа? how many will go?"
ndásō gágō? "which one entered?"

But *áfi*, *ndágū*, and *ndásō* more frequently follow substantives in the capacity of adjectives. *áfisō* and *ndágū* are always plural, whether they are joined to a noun in the singular or plural; *e.g. kām 'dágū? ām 'dágū* "how many people?" *tatáfisō* and *tatoáfisō*? "which children?"

á́fi and *ndá́sō*, "which?" can be connected with nouns in the singular and plural; and the former seems to inquire after the kind or quality, and the latter after individuality.

ndú is never used adjectively, neither can it govern a genitive; and, *e.g.*, the question, "who of his friends has helped him?" must be rendered by *ndú sṓbāntsíyē šírō bánātsẹgī?* or *sṓbāntsẹtẹ, ndú šírō bánātsẹgī?* or *sṓbāntsẹ ndá́sō šírō bánātsẹgī?*

When *á́fi* and *ndú* are used substantively, the former always refers to things, and the latter to persons. Of this rule the only exception is made by the word *tsū*, after which only *ndu* inquires, but never *á́fi*; e.g. *ndú tsúnẹm?* "what is thy name? *ndú tsū bẹlá́nẹmbē?* "what is the name of thy town."

IV. *Possessive Pronouns.*

§. 178. Their import is identical with that of the genitive of the personal pronouns, which therefore, though rarely, may take its place. This is the case only, when the possessive suffix is not sufficiently explicit; as, *e.g.*, the plural suffixes, or, when the more circumstantial genitive construction is intended to convey a greater emphasis—

ŋgá́lēma mánāndē, wú́a šyú́abē, tsábān tsúlūgẹní, "never our, *i. e.* mine and thine word disagreed."

kṓa átẹ sṓbā ndúbē? sṓbā wúbē, "whose friend is this man? Mine." The answer may also be, *sṓbāni, wúbē*, "my friend, mine; merely, to lay more stress on the person."

§. 179. The possessive genitive being identical, in force, with the possessive pronoun, it is not to be wondered at that the Kanuri sometimes uses the simple genitive of the pronoun, where the English and other languages have a possessive pronoun without a substantive. Both modes of expression coincide in their being properly eliptical; *e.g. wúbē dátši*, viz. *kídā*, or *rō*, or *kábū*, or *mána*, &c., "mine," *i.e.* "my work, or life, or time, or speech, &c. is done."

The Kanuri, however, has another way of using the possessive pronouns substantively, without admitting an elipsis, and of which it makes a more general use. This is by the unmeaning, or, as might be said, all-meaning substantive *kágę*, to which the possessive suffixes are added, just as in Arabic the suffixes of the personal pronoun are added to the corresponding and equally unmeaning word إيَّا—

ni lemánnęm kágē gadi tšítōba? "will thy goods be equal to mine?"

wásili kálugū meíbē kirúnyā, kágęntsę tsúrō káṅgādibēn tsętúlūgę, "the white man having seen the king's shirt, took his own out of the horn."

kómbū pę́lēsęgęmmātę́ wu pándęskī: ńgō ši, árę; gę́rtę, kágęnęm gónę́, kágē šē, "I have obtained the food which thou hast shown me: here it is; come, divide it: take thine and give me mine."

nándi tátōa anānátęmārō kútugō; andítę, kágęndē dátši, "you, little children, will have woful times; as for us, ours (*i. e.* our time, life) is done."

Note. Kágę is sometimes used redundantly where a mere possessive pronoun would be quite sufficient; *e. g.*

wásili kágęndē = wásilindé, "our white man."

§. 180. After nouns which are indicative of *time*, the possessive pronoun shows that so much time was spent. It has then to be rendered into English by the corresponding *personal* pronoun and the understood copula by a verb—

kántāgęní yásgę nántsęn, "I remained three months with him."

ńgalīní píūgun táta wúsgęn, "I am fifty-eight years old."

ši kábūntsę yásgę nā abániben, "he spent three days at my father's."

wu kū kábūni túlur wu núskī, "I have been dead these seven days, or I have died seven days ago."

And when the noun with the possessive suffix is the predicate of a proposition, the suffix is sometimes rendered by the verb "*to have*;" as,

níyē šǐ́nẹm 'dí, wúyē šǐ́ni ndí, "thou hast two legs, and I have two legs."

§. 181. After a transitive infinitive the possessive suffixes have to be rendered by *personal* pronouns, and the infinitive by a finite verb—

kámpū kām 'dí logótẹníró ísanātẹ́, "as two blind men came to beg of me."

šígā dútsei ntšéotsōntsurō, "they pursue it to kill it."

sándi nótsāní, búltū kómbuntsārō kádiōtẹ́, "they did not know that the hyena had come to eat them."

The possessive plural suffixes of the interrogative *ndú* must be rendered by the *genitive* of the corresponding *personal* pronouns. Comp. §. 141.

wúa nyúa ndúndẹ́ lemánwāgō? lit. "as for me and thee, our who is wealthy?" *i. e.* "which of us is the wealthiest, I or thee?"

§. 182. The Kanuri language often anticipates an event; *e.g.* it calls a thing one's own which is merely intended or expected to become so; and, in this case, we have to render the possessive suffix by the preposition *for* with the corresponding *personal* pronoun—

kárgūntsẹ kām nótsẹna bágō, "nobody knows a medicine for it."

dúlīma kámāntsẹ mátšin, "he seeks a fellow-leper for himself."

ndúyē kámūntsẹ mátsẹ, nígā tsẹ́dẹ́, "every one seeks a wife for himself and marries."

§. 183. When the possessive pronouns have a *reflective* force, the Kanuri neither discards them altogether, as the Latin, or

uses them, where they are superfluous, so frequently as the English; but, just as the German, it maintains, in this respect, an intermediate position between the Latin and English—

dínīa búnyē kárgẹntsẹ tsẹrgẹ́rẹ, gágẹ, "by night he ties his heart together and enters."

ām wúra ṅgásō súmōntsa pẹ́rẹmtsāna, "all the great men are opening their ears."

nándi kitábu állabē ṅgásō múskōndon, "ye have all the books of God in your hand."

dágẹlntsẹ múskōnwa tsúlūgẹ, "he comes out with his monkey in his hand."

ši dẹ́lā tsẹ́tā, tsẹrgẹ́rẹ kẹ́lārō gótsẹ, "he catches the jackal, ties it, and takes it on his head."

wúrō múskōn ílān pẹ́lēsẹgẹmīa, "thou having shewn it me with thy hand."

ši kámāntsẹga kárgẹn tsẹ́tei, "he holds his fellow in his heart."

kúgui dēgága kẹmáunbē kúšyētšin šīn, "the fowl turned the dung of the elephant with its feet."

§. 184. When *aba* and *ya* are used in addressing persons (see §. 128.), without any further title, they always take the suffix of the 1st person singular (as *abáni, yáni*), with the exception, however, that, when husband and wife address each other, these words generally assume the suffix of the 3d person plural, which, in this case, refers to the children, and honouringly designates the other conjugal half as an actual parent. Nay, these words are even used with the suffix of the 1st person plural, by which the speaking party modestly ranks himself with the children, just as, with us, parents sometimes use the words "father and mother" of one another—

kámuyē kóāntsúrō: abántsa, ni wúrō búrgōa nẹm, "the woman said to her husband, (their) father, thou toldst me that thou art cunning."

šíyē kámuntsurō: *yántsa, ni tšírēwa,* "he said to his wife, (their) mother, thou art right."

yā mána pérōntsíbē pántsę, ábā pérobērō: *abándē, ni mána pérōnęmbē pánęmiba*? "the mother hears the word of her daughter, and says to the girl's father, (our) father, hast thou heard the word of thy daughter?"

The word *komándē* is analogous to the Hebrew אֲדֹנַי. Both are applied to God, and the suffix has become so entirely one with the noun, that the people no longer separate them, but use them as one name for God.

§. 185. Having already seen that, *e.g.*, a case termination (§. 154.) or a demonstrative pronoun (§. 165.) is not always attached to the word to which it more immediately belongs, but to the last of its complements, if there be any, we would naturally expect the same to be the case with the possessive pronoun, whose force is likewise not confined to the mere substantive, but equally extends to the remotest of its complements. This, however, is not the case; and the possessive pronoun always takes precedence of all other complements and attaches itself regularly to the chief noun—

málam kálugūntsę kúra gótsę, "the priest takes his great garment."

kírntsę tílō bóbōtsę, "she calls one of her slaves."

dántsę gádubē árgata gótsę, "he takes his dried pork."

§. 186. Sometimes a possessive pronoun is connected with a genitive, by which it is rendered *pleonastic*—

ni kóa sóbānęmtibē kęndiōntsę rágęmmí, "thou dost not like the coming of this thy friend."

More examples of a *pleonastic* use of the possessive pronouns, or, at least, of their use, where in English they are omitted, will be found among those adduced to §. 199.

V. *Indefinite Pronouns.*

§. 187. The difference in the use of the suffixes *ye*, *yaye*, and *so*, appears to be this, that *ye* is numeric, *i.e.* referring to each individual separately; *so* qualitative, *i.e.* referring to each individual equally, and not more to one than the other; and *yaye* either identical with *so* or indicating any one individual, but not the whole number. When *so* and *yaye* are joined in one word, they correspond in force to our "soever."

The indefinite pronouns, when used substantively, can be construed with the verb either in singular or plural—

ndúyē pántsurō légonō, "every one went to his home."

ndúyē súmōntsę pę́rę́mtsę, "let every one open his ears."

ndúyē tšítsa, pántsārō létsa, "they, every one, arise and go to their home."

mána meínabē yíllę́, ndúyē pántsa, "proclaim the word of the prince, that they, every one, may hear it."

ndúyāye sábę́rātę́nógō, "get ready every one of you."

nā tšíreberō ndúyāye létsonō, "every one will go to the place of retribution."

kām tsátēiya, lágā múskō kámtšin, lágā šī kámtšin, "when they have caught anybody, one cuts an arm, another cuts a leg."

lágā ísei, lágā létsei, "some come, some go."

ndúsō kā gótsa, šígā ntšétsorō mátsei, "they each take a stick and seek to kill it."

kām agótęgei bę́lānden tsę́din bágō, "one does not do such a thing in our country."

kām áširntsa nótsana bágō, sai álla, "no one knows their secret but God."

ndúyē bę́láturō ísei, "every one came to this town."

§. 188. The indefinite pronouns, used attributively, either follow the noun in the capacity of adjectives or precede them in apposition.

ni tsánei ndásosō wánęmmí, "thou dost not like any clothes."

kárgun 'dásosō sṓbāṇ́ẹmyē nírō mátsẹ, "any medicine that thy friend seeks for thee."

kām lága mána kitábubē pántšīa kárgẹntšíyē tsọ́úrō tsẹrágẹna;
kām lága mána kitábubē pántšīa, kárgẹntšíyē tsọ́úrō wátsẹna,
"one person having heard the word of the book, his heart likes it ardently; another person having heard the word of the book, his heart hates it violently."

ágō áfisō tsẹrágẹnātẹ́ yē, "whatever thing he likes, give him."

kām 'dúsō ísẹna tšibándō, "whoso comes shall obtain it."

ndúyāye kām létsẹ, "whatever person goes."

áfiyāye ágō tsẹrágẹnātẹ yē, "whatever thing he likes, give him."

ndúsō kām ísẹna tšibándō, "whoso comes shall obtain it."

§. 189. The appendage *yaye*, which renders a pronoun indefinite, is not always attached to the pronoun, but may be separated from it by other words; *e.g.*

táta gẹsgáfibē yāyé tsúruiya, kámtsẹ tsébui, "whatever tree-fruit he saw, he plucked and ate."

áfi nẹmkétšindōyāyé, "whatever may be your fondness."

ndú nígā ntsẹrágōyāyé, "whoever may love thee."

kóaṅgáfi ísō yāye, "whatever man comes."

áfi kámyē tsédin yāyé, "whatever one may do."

But *ma*, which has the same force as *yaye*, seems to be never detached from interrogative pronouns—

ši tsánei ilífīma wátši, "she dislikes any kind of cloth."

kómāndétẹ ši ndúma aláktšī, "our Lord has created everybody."

§. 190. The indefinite use of *kām* is not so common, as in German that of "man," or in French that of "on" (=homo), but about as common as in English that of "one;" and to express a mere grammatical subject, the language more frequently employs one of the different persons, viz. either the 2d person singular, or the 2d or 3d of the plural.

1. The 2d per. sing. used indefinitely—

kámurō mẹ́rsāṇẹmīa, kárgẹṇẹm šírō yímīa, níga ntšétsō, "if one trusts a woman and gives her his heart, she will kill him."

ágō rummátẹma nemẹ̱́ṇẹmin, rúmmítẹ, nemẹ̱́ṇẹm bágō, kátugūtẹ ńgạlā ganí, "what one has seen, one may speak; what one has not seen, one must not speak, a lie is not good."

Bọrnútẹn kanášin pánẹmin našínnẹmīa, nā kúṅganamá-bērō lénẹmīa, kanášin našínnẹmmātẹ́ šírō gúlgẹm, "in Bornu, when one has had a dream in his house, he goes to a soothsayer and tells her the dream which he has had."

2. The 2d per. pl. used indefinitely—

kẹnyéri bẹlágāntsurō gágīa, nándi bẹlágātẹ lánū, "*šíga teíyen*" *nū, badinúwiāma, ši ṅgáfondóben tsúlūgẹ, tsẹgášin,* "when a weasel has gone into its hole and you begin to dig the hole up, thinking to catch it, it comes out behind you and runs away."

bámba pátō tílōberō gágīa, tsúrō pátōbétẹn, nándi kām píndi degáwiyāyé, tílōma kolótšim bágō, "the cholera having entered into a house, does not leave one in it, though there may have been twenty of you."

3. The 3d per. pl. used indefinitely—

kẹrrágō áširberō skirágẹm kwōyá, átẹ̱ áširndē dégan pántsāní, "if thou lovest me with a secret love, let them not hear our secret in public.

ándi bẹ́lānden agótẹgei tsádin bágō, "in *our* country they cannot act thus."

§. 191. Hence it may happen that sometimes these persons alternate with each other. Such is the case with—

1. the 2d per. sing. and the 2d per. pl.—

kạ́nā kadínyā, kálū gẹsgāḅē káragan lénẹm, mánẹm, kútẹ-

mīa, yā tatoáṇembēyē kálūtę détsę, tatoáṇem tsábui Dínīa wátšīa, kúrū tšínuwī, lénū, káragan táta gę́sgābē mánū, ísuwīa, yā tatoándōbē sándi nándōn tsę́māgę détsę, tatoándō tsábui, "when a famine has come, thou goest and seekest tree-leaves in the wood, and having brought them, the mother of thy children cooks these leaves, that thy children may eat them. The next morning ye rise again, and go and seek tree-fruits, and when ye have come, the mother of your children takes them from you and cooks them, that your children may eat.

2. The 2d per. sing. and the 3d per. pl.—

táta ńgęni Bórnūtęn rúmīa, kárgęntsę bibítsei bágō; kárgęntsę bibínęmīa, ši náptsę tšírin, lit. "when thou seest an orphan in Bornu, they do not molest him; when thou molestest him, he sits down and weeps," *i.e.* "when one sees, one does not molest him," &c.

§. 192. The second person being so extensively used in indefinite propositions, in which all importance is attached to the predicate, and the subject considered indifferent, it is not regarded as irregular, to use the verb in the 2d per. sing., even if the grammatical subject is *kām.*

kām kúra tátāṇem yambúmma kágęṇęmtę ni nótsam, "when a grown up person begets a child, he will know that it is his own."

kām kámuntsę nígābē tām, gérę́m, kógōtātę́ ši nā kómāndében pántsęní, "(if) one catches and ties his married wife, that flogging he has not heard of with our Lord."

kámtę agó́ ŋgąla dímīa, "a man having done any thing good."

193. There are no distinct forms for the *reflective pronouns*, which want is supplied partly by the reflective form of the verb, (see §. 56.), and partly by the use of the substantives *rō* and *kąlā* with the possessive pronouns—

by *rō—yim rōndǒyē kámundō tsẹrágẹnātẹ́ wu nandírō ntsádẹskō*,
"the day on which ye yourselves will like your wife, I will give her to you."

pánẹm pándẹm námnẹmmātẹ́ wu rōníyē tsẹrágī, "I myself wish that thou mayest get a home for thyself and sit down in it."

by *kẹ́lā—nátẹn fúgun áfindéma nírō ntšíyen bágō*; *lénẹ́*, *kẹlánẹm níma ámpānẹ́*, "henceforth we shall no longer give thee any thing of our own; go and provide for thyself."

ni kẹ́lānẹ́mma kálīa nẹm, "thou sayest that thou thyself art a slave."

šígā nátēn bágō, šíma kẹ́lāntsẹn tsúlūgin, "we do not plant it; it comes up of itself."

The want of *reciprocal pronouns* is supplied chiefly by the plural of the reflective form of verbs; *e.g.*

sándi móltei, "they wrestle with each other."

sándi tárūna, "they are looking at each other."

CHAPTER XVI.

SYNTAX OF ADJECTIVES.

§. 194. Adjectives, used attributively, always *follow* the noun to which they belong; *e.g.*

kām kúra, "a great man."

ām wúra "great men."

ʿAli Gázirma, "Ali of Gazir."

Ali Eísāmi, "Ali, the son of Eisa."

They also receive the case-termination (see §. 154. 4.), the suffixes of the inseparable conjunctions (§. 309. &c.) and the demonstrative pronouns (§. 165.), instead of the noun which they qualify; *e.g.*

nẹm bẹ́linnō gā́gẹ, "he enters into a new house."
álla kām tsẹ́lamnyin búllinsŏ aláktsẹ, "God made both the white and black man."
ši pẹr ńgạlātẹ tšífī, "he has bought this fine horse."
sō ṅgubúndō átẹ, "this your much crying."

§. 195. The plural termination, however, is never added to the adjective, but only to the noun which it qualifies; so that it can only be seen from the *noun* whether an adjective is plural or not. Only the two adjectives, *kúra* and *ganá*,* which have a peculiar plural form, and the derived adjectives in *ma*, which likewise do not form their plural in *wa*, make an exception to this rule; for they regularly appear in the plural form when they qualify a noun which has either the plural-termination or a collective force. But if twice repeated, the singular of *kúra* and *ganá* may follow a noun in the plural—

wu kṓganawā́ ṅgubū rúskī, "I have seen many soldiers."
sṓbāni pẹ́rwa kárītẹ tšífī, "my friend has bought beautiful horses."
Kárdē sándi ām kúrūgu, "the Karde are a tall people."
ši pẹ́wa bútu tsúgutō, "he bought cheap cows."
kōganáwā wúra ńgubū mbétši, "there are many great warriors."
málamwā wúra nántsẹn, "there are great priests with him."
tátōa sṓbāníbē ánāña ṅgā́sō sánui, "my friend's little children all died."
tatoántsẹ abábū ganí, "these children have no father."
ām Bọrnúbū Kánūrin bóbōgata, "the Bornuese are called Kanuri."
ām Kánẹmbū ṅgúbū ísa nāntsúrō, "many Kanumese came to him."
tatoántsẹ ganá ganá ńgubū mbétši, he has many little children."

---

* When *ganá* is opposed to *ńgubu* and not to *kúra*, it falls under the rule of the common adjectives.

fúgū málamwa kúra kúrabēn námnẹsgạna, "I was sitting before these great priests."

ándi ganá ganá bátagūntsan námnyēna, "we little ones were sitting at their side."

That the possessive pronoun takes its place before the attributive adjective is illustrated in §. 185.

§. 196. Though the *substantival use of adjectives* is very limited in English, it is still more so in Kanuri. Expressions like "the beautiful," "the lovely," when referring to *substances*, must be rendered in Kanuri by *ágō* and an adjective; or, when used *abstractedly*, by abstract nouns, which the language can form from adjectives without limitation (see §. 21.). Even when we say, "the good and the evil," instead of "the good and the evil *men*," the Kanuri makes use of *kām, kóa, ába*, &c., far more frequently than of mere adjectives. Sometimes, however, adjectives are thus employed, and the following are instances of this kind—

kúra dágẹlbē pántsẹn náptšī, "the great one," *i. e.* "the chief of the monkeys sat in his house."

kū níma kúra bẹ́labē tšínẹm, "to-day risest thou a grandee of the town."

tsẹ́lạmtẹn, kạmétẹn, káfūgútẹn kúrūgútẹn ŋgásō állāma aláktsẹ, "it was God who created all, the black and the red, the short and the tall.

ganánden kuránden ŋgásō námnyēogō, "let us all sit down, both the small and great among us."

kóayē kúra krígibē bóbōtsẹ, "the man calls a military grandee."

§. 197. There being no distinguishing forms to indicate *gradation* of adjectives, the language endeavours to make up for that deficiency in several ways—

1. By the mere *positive* with *go*—

a. For the *comparative*—

wúa nyúa ndúndē lemánwagō? "which of us is the wealthier, I or thou?"

ndúndē kúragō yāye kū ruíyē, "we shall see to-day which of us is the greater."

kām wúrō kúragō tsúrō káragā átibēn bágō, "there is none greater than I in this forest."

Note. This is doubtless the origin of the word *ŋgálgō*, which is now used as a regular comparative of *ŋgạla*.

b. For the *superlative*—

díntia ŋgáson Állāma kúragō, "God is the greatest in the whole world."

ágō yásgẹte ndásō ŋgúbugō? "which three things are the greatest?"

tsúrō tatoántsiben níma kúrāntsúgō, "thou art the greatest of his children."

ndú búrgōagō tsúrō kām úgubétẹn, "who is the most cunning among these five?"

2. By the verb *kóŋgin*, "I surpass."

a. For the *comparative*—

wu nígā kóntsẹskī kúran, "I am greater than thou."

ši wúgā nẹ́mgạlan kóšī, "he is better than I."

tátātẹ búrgōn gúltẹgẹmántsẹgā kótsẹna, "this boy is more cunning than his teacher."

b. For the *superlative*—

álla kām 'dúsōgā kótsẹna, "God is the greatest of all."

šẹ́tan nẹmdíbin tšágẹn 'gásōgā kótsẹna, "Satan is the worst of all creatures."

3. By the adverb *līnta*, which expresses an absolute superlative, like the corresponding "most," "höchst," "maxime," in other languages—

wu nígā tsọúrō ntsẹrágẹsgạna līntá, "I love thee most ardently."

yayáni kárītę līntá, "my elder sister is most beautiful."
pérōtę ši nóṅgūa līntá, "this girl is most bashful."

§. 198. Here also mention may be made of the emphatic *repetition* of adjectives, the force of which we have sometimes to render by a comparative and sometimes by adverbs like "much, very."

lemán ńgąla ńgąla ṅgásō kę́rētsa, "they pick out all the finer goods."

tatoántsę kógana wúra wúragā ṅgáfon tságā, "his children follow the very great warriors."

§. 199. Some *peculiar uses* of the adjective termination *wa* deserve a further illustration by examples."

1. After words expressive of a *time-measure*, it indicates that so much time is *spent*—

kau tsátanābē ságā ndíwātę, káfī kádiō, "two years after the eclipse of the sun had happened, the locusts came."

kábū gánawāma šim hámtši, "in a few days the eye had healed."

tátāni kę́rbūntsę ārásgūa pádgigunō, "my child died six years old."

kábū yásgūa ísęskē ntsúruskin, "in two days I will come and see thee."

sádāga abántsibē túlurwa sadáktsę, "he brings the sacrifice for his father, which is brought seven (*viz.* days) after one's death."

námtsęnābē kábū ndíwa, kólīram tšítsę, "having sat down two days, the wood-demon arose."

It is thus that the *time of pregnancy* is especially indicated, which word must often be used, in order to convey in English the force of the *wa*—

kámū kąntāgę legár, kábū legárwa kąlāntsę tsębándin, "a

woman is delivered after a pregnancy of nine months and nine days."

kámuntsę kąntāgę dégūa tsúrōntsę bibígonō, "his wife miscarried in the fourth month."

2. After a *substantive* with a *possessive pronoun*, its force has to be translated into English either by a mere adjective or by a verb; and after nouns, which have no corresponding adjective in English, by a substantive with "having, possessing," &c.—

wú tšā kąnānyúa kwōyá, "if I had been hungry."
ni tšírēnęmwa, "thou art right."
ši yímpisō kidántsūa, "he is always busy."
ši kámū déguārō wolgányā, "he having become one who has four wives," *i. e.* "he having become possessed of four wives."
kámuārō wóllū, "ye became possessed of wives."
wu nemęnyūa, "I have something to say."
sándi ngásō nāntsáwa. "they all have their places."
káliāwa kām méogu múskon bégōa dāgáta, "ten slaves were standing there with axes in their hands."
wu kásu kámbēwa, "I am having somebody's trust," *i. e.* "I owe him, am his debtor."
sóbāni kásu abánibēwa, "my friend is my father's debtor."
yayánitę ši kóāntsúa, "my elder sister had a husband."

3. After a phrase or proposition, it renders it adverbial or participial, and the finite verb to which it is affixed corresponds to the Latin gerund in "do," comp. §. 39.—

kunótinwa kęlfūntsę gótsę, "he took his natron rejoicingly."
sándi kábin fúgunwa nábgata, "they were sitting with the corpse before them."
málam fúgurō kótsę, mei šígā ngáfon tsęgeiwa, "the priest goes before, with the king following him behind."

ǒgana ṅgā́sō šígā ṅgā́fon tságeiwa, nā Fulátaberō lḗgẹ̱da, "he, and all the soldiers following him, went to the Phula."

súni Fulátabē pḗntsẹ tsẹṉḗgīwa, kádiō gẹ́di gẹ́sgāberō, "the Pulo swain, tending his cows, came under a large tree."

Note. Sometimes, however, *wa* is omitted—

kām kórōntsẹ bāgótiē tšī́a, "if one comes who has no ass."

4. When a noun, expressive of time-measure, is qualified by an adjectival proposition, the *wa* at the end of the participle seems to be merely intended to show more clearly the adjectival nature of such a proposition—

yim kẹ́ndēgẹ tsẹ́tẹnawātẹ́, bẹ́rnirō nā́tsagei, "when the fourth day had come, they reached the capital."

sága krī́gẹ Fulátabē tšī́tsẹnāwa dínīa nń̨ngń̨lī, "the season, when the Pulo war arose, was the rainy-season."

yim ī́šyennawāmá ʻAfunō andígā skẹ̱ládō, "at the time we came, the Hausas bought us."

CHAPTER XVII.

SYNTAX OF NUMERALS.

§. 200. When connected with nouns, the numerals occupy the same *position* as the adjectives, *i.e.* they stand after the noun; and when the noun is at the same time qualified by an adjective, the numeral follows both; as, *pẹr píndi, pẹr ŋ́gń̨la píndi, táta dúnōa yā́sgẹ.*

§. 201. 1. When *persons* are counted, the numerals, instead of following the substantive immediately, are connected with *kām,* which must be considered in apposition to the substantive, and takes its place between the substantive and the numerals.

In English, this peculiar construction is rendered as if *kām* were not used at all—

bárbū kām 'di ísa, "two thieves came."
tatoántsę kām yásgę sabaráta, "his three sons prepared themselves."
ām kátsalla kām yásg'atę andígā kolóšędāní, "these three chiefs will not leave us."

2. This convenient *kām* is, of course, regularly employed, where we use a numeral substantively—

tátāni kām 'di támin, "thou catchest two of my children."
kámdē tílōma kolótšędāní, "they will not leave one of our men."
kámtsę tílōma nā meíberō létsęna bágō, "not one of his people was going to the king."
kámdō kúra tílō tsánū, "one of your great men will die."

3. It is very rarely the case, that a numeral is used substantively without *kām*—

túlōntsátuma wútsei, dúgō wurágonō, "they saw this their only one, till it was grown up."

§. 202. 1. The want of distinct forms for *distributive* numerals is supplied by *repeating* a cardinal number. If a case-termination or suffix is required, the last numeral only assumes it—

gútšigányē ŋgásō túlō túlōn tsúndū, "the pelican swallowed all, one by one."
ndúyē tílō tílō kágęntsę gótsę, "each takes but one as his own."
pépetōntsa tílō tílō múktsa, "they pluck their wings one by one."
sándi ŋgásō tílō tílōn komándēga kégorō, "all of them asked the Lord, one after another."
kógana ŋgásō tílō tílōn ísa, "all the soldiers came, one by one."

2. This repetition, in order to indicate distribution, is not confined to numerals, but is also extended to other words—

árgẹmwa tšírāwa gadé gadérō rúntsan ganánẹ́, "lay down the millet and the sand by themselves, each in a different place."

dántsẹ nā nárō túlūgẹskē, "I take out his flesh from different places successively.

andírō rétā rétā skẹ́dō, "she gave half to each of us."

§. 203. It is a token of childlike simplicity, arguing perhaps for the age and primitiveness of the language, that it frequently *counts up* to the number intended, for the purpose, as it would seem, of thus exemplifying the idea of a long, uninterrupted continuation—

kẹ́ntāgẹ lásgẹ, ndí, yásgẹ, dégẹ, úgurō nabgẹdányā, pérō páltī, "when they had remained five months, the girl became with child."

kábū lásgẹ, ndí, yásgẹ, dégẹ, úgu, árasgẹ, túlurrō lēgẹdányā, bẹ́la Górgōtẹn tsẹ́bgẹda, "having walked for seven days, they dismounted at the town of Gorgo."

§. 204. It seems to be for this same purpose, that, with untiring patience, the language *repeats* the *predicate* of a *number of subjects*, or even a whole proposition, on account of a change in the adverb. The same circumstantiality of enumeration is observed in the primitive Hebrew language, comp. Ewald's Kritische Gram. §. 303.

ṅgalárō tšífī, kánī tšífī, kúgui ṅgúburō tšífī, "he bought a ram, a goat, and many fowls.

létsa, bẹ́la Tsẹbáktẹn tsẹ́ptsā; wāgányā, tšítsa, bẹ́la Kátsoulétẹn tsẹ́bgēda; wāgányā, tšítsa, bẹ́la Kaduwátẹn ísa tsẹ́bgēda; dínīa wāgányā, sẹ́ba tšítsa, létsa, bẹ́la Gafeiyétẹn tsẹ́bgēda; dínīa wāgányā, sẹ́ba tšítsa, létsa, bẹ́la Tšatšáramtẹn tsẹ́bgēda; wāyányā sẹ́ba tšítsa, létsa, bẹ́la Adúfiátẹn tsẹ́bgēda;

wāgányā, tšítsa, létsa, bę́la Murmúrtęn tsębgēda; *wāgányā, tšítsa, létsa bę́la Tšáguátęn tsębgēda*; *wāgányā, tšítsa, létseitę́ kárbīna tsúrō káragāntsíbēn sandígā kírū*, "they regularly arose at day-break, and, having marched all day, dismounted in the evening in the following towns successively, *Tsębag, Katsǫ́ulē, Kádūwa, Gáfeiyē, Tšátšāram, Adúfīa, Múrmur, Tšágūa*, and, in the morning, when they had arisen in the latter town and resumed their march, a hunter saw them in his forest."

kę́rmātę karagátęn dzádzirma díbi, kúrgulī díbi, ŋgáran díbi, kę́rī šúti díbi, búltu díbi, sándi átę sandíma díbigō, "at present the following animals are the most dangerous in the forest: the leopard, lion, wild cows, wild dogs, and hyenas."

dántsę ganá ganán tsę́gęrin: *kúyē tsę́gęrin, bálīye tsę́gęrin*, "he eats his meat little by little: every day something."

létsę, nā yáyāntsúsōben logótšin: *kúyē létšin, logótšin, šírō tsádin*; *bálīye létšin, logótšin, šírō tsádin*, "he goes and begs of his brothers every day and they give him.

§. 205. It now remains to notice the *peculiar usages of some cardinal numbers.*

1. The Numeral *tílō* is used for our "one and the same," like the Hebrew אֶחָד.

ŋgásō nā túlon námnyēogō, "let us all sit in one and the same place."

bę́la ndítę kúlugū tílōn 'kī gótsei, "both these towns fetch water from one and the same brook."

2. *tílō* is often used without numeric force, merely to indicate the indefiniteness of its substantive, so that it assumes the character of an *indefinite pronoun*, and corresponds with the *indefinite article* of other languages, most of which, as is well known, have developed it from a numeral; *e.g.* English "a," German "ein," French "un."

kúrū kóa tílō, kanťamōntsę mę́gūa, nāntsúrō kádiō, "again there came a man to him who had ten bullocks."

bęlamášitęn kóā tílō tátōa ṅgúbūa, "in the neigbouring town there was a certain man who had many children."

táta tílō tšťtsę, nā pę́roberō kádiō, "a certain boy rose and went to the girl."

tsaírō kábū tílō tšťtsę, sóbāntsę bóbōtsę, "one day the boy rose up and called his friend."

3. When repeated, it has to be rendered by our "one—another"—

átęma kárgun dágęlbē tílōtę. Tílō : lę́nęm, &c., "this is one remedy against the monkeys. Another is, thou goest," &c.

4. Frequently *tílō* assumes one of the singular suffixes of the possessive pronouns which renders it adverbial, so that *loṅ* or *káraṅ* might always be substituted, without any change of meaning—

kúlō pándęskī wu túlōní, "I alone have got the farm."

ni tilőnęmbē múskōba kámtsa? "have they cut *thy* hand only?"

ši tílōntsę́ kúlōlan bárē badťgonō, "he had begun to work alone on the farm."

wu tsúrō káragāben tílōni nę́mni tę́mgē, "I build my house alone in the midst of the forest."

5. Between the words *tílō, túlō, pal,* and *lásgę,* there is no difference of meaning, and they are used indiscriminately.

§. 206. The word *mágę* is identical, according to Ali Eisami, with *túlur* and *wúsgę,* but it would seem that this statement is correct only as regards the latter. Its use, however, is restricted to *time*; and *kábū mágę,* or merely *mágę,* is the usual expression for our "week," just as in German, "vor acht Tagen" = "a week ago." *Kábū mágę* stands in

a similar relation to *kábū wúsgẹ*, as in English "a fortnight" does to "fourteen days." The uncertainty as to whether *mágẹ* means seven or eight days, doubtless arises from the possibility, in any language, of taking the last or first of a given number of days either inclusively or exclusively. To remove it, the Bornuese can say, *kábū mágẹ túlur*, "a space of time consisting of six full days and odd;" and *kábū mágẹ wúsgẹ*, "seven full natural days and odd." When *mágẹ* is joined with *lóktẹ*, it means the same as when joined with *kábū*, viz. "a week." But it may also be connected with *sága*, *ńgạlī*, and *kẹ́rbū*, and then indicates a unit consisting of seven or eight years.

If it could be joined with *kạ́ntāgẹ*, it would fully answer to our "six month;" but *kạ́ntāgẹ* is always followed by the common numerals.

To express our "fortnight," the common numeral for fifteen is used, viz. *wúri* or *kábu úri*. The peculiarity which proves this term to be collective is the omission of *méogu*; for, let it be observed, when the numerals from eleven to nineteen are connected with substantives, they regularly appear in their full form, *i. e.* with *méogu* before them; *e. g. pẹr méogu úri*, "fifteen horses;" *kām méogu túlurri*, "seventeen men."

The term answering to our "three weeks" also includes one day more, being *kábū píndi ndúri*, or merely *píndi ndúri*, instead of the common numeral, *píndi táta ndín*.

In lieu of our "four weeks," they either use *kạ́ntāgē*, "a month," or *lẹ́mā dégẹ*, "four Sundays."

§. 207. The numeral *méogu*, with or without *kām* or *ām* before it, is used indefinitely for any large number of men—*not* of *irrational* beings—even if they be in reality many hundreds or thousands, thus representing them as an unbroken company, a united congregation. In a similar manner, we also use a definite number for an indefinite one; *e. g.* in the expressions, "a hundred times, a thousand times."

kónō málamyē kām méogurō, "said the priest to the assembly."

áfi wūagátsę, ām méogu? kónō meíyē ām méogurō, "what is the matter, ye men? said the king to the men."

ši dábū kām méogubēn náptšin bágō, "he never sits among other people."

áširntsa kām méoguyē pāńgę́da, "the people at large have heard their secret."

kām méogu šéreābē pántsǫu, "the men of the court shall hear it."

ām méoguyē tsáruiya, "when the people saw it."

§. 208. With regard to the use of *ordinal numbers*, it must be observed that either themselves or their verb regularly assume the suffix *tę*, and that, in conformity with §. 203., they are preceded either by the highest or by all cardinal numbers which are less in value than themselves. The *tę* which they assume may be considered as identical with the one corresponding to the adverb "when," §. 173., or with that usually appended to the absolute case, §. 334.; so that, the phrase "he came on the fourth day," would literally read in Kanuri, "three days, when the fourth (viz. was), he came;" or, "three days, as to the fourth, he came." Some examples from Ali will further illustrate this—

kábuntsa yásgę tsábālan bótsa, yim kęndēgę tsętęnawātę́ bę́rnirō nátsagei, "they were (*lit.* slept) three days on the way, and on the fourth day they arrived at the city."

kábū yásgę kītę́nyā, kęndéguātę́, bę́rni Katāgúmben tšíǵęda, lit. "when it had reached three days, as to the fourth, they arose in the city of Katagum," *i.e.* "on the fourth day they arose in the city of Katagum."

kábū yásgurō nabgędányā, kęndéguātę́ tšítsa, "after they had been sitting three days, they arose on the fourth."

kábū lásgę, ndí, yásgę, dégę, kęnúguātę́, bę́la Yákubābē tsabándī, i.e. "on the fifth day they reached the town of Yakuba."

kábūntsa ndí kẹnyásguātẹ́ sabaráta, i.e. "they prepared themselves on the third day."

ši kábū dégẹ kẹntúguātẹ́ bẹ́lāntsúrō tší, i.e. "he came to his town on the fifth day."

kẹ́rbū, lásgẹ, ndí, kẹnyásguātẹ́ kām kúra tílō bẹ́lándon pátsẹgẹ, "in the third year, *i. e.* in three years a great man will die in your town."

§. 209. The *indefinite numerals ṅgásō* or *sō* require some remarks. The first can be used either as a substantive or as an adjective, and the second, which enclitically joins itself to a preceding noun, only as an adjective. When connected with *ndí, sō* corresponds with the German "alle" in "alle beide." But, in English, it would not be idiomatic always to translate it "all two"; so that *sandi ndísō* has generally to be rendered by "both of them," *i.e. sō* remains untranslated; *e.g. sándi ndísō lemántsa gótsa,* "both of them took their goods." Even in some other cases, *sō* cannot always be rendered in English, except, perhaps, by "together;" *e.g.*

kónō búltuyẽ dágẹlsorō. Dágẹlsō mána búltubē pántsa; dágẹlsoyē búlturō, &c., "said the hyena to the monkeys. The monkeys heard the word of the hyena; the monkeys said to the hyena."

wúa nyúasō gẹ́riyē, "we, I and thou, eat it."

andyúa nyúasō máseṇa állayē sádẹ tšíbuiyē, "we and thou together will eat the food God gives us."

ni kātunóma ṅgúdō ṅgásobesō, "thou art the messenger of all the birds together."

ándi bẹ́lāndétẹ kagándēsō gártsa, abándēsorō kológẹda, "our grandfathers built these our towns, and left them to our fathers."

In connexion with a negative, *ṅgásō* or *sō* answers to our "any;" *e.g.*

dā ṅgásō wu rúsgạní, "I did not see any meat."

ši kātunómasō tsúnōtẹní, "he did not send any messenger."

§. 210. A surprising and apparently ungrammatical use is made of *sō*, when it is employed so as to correspond with the Greek *οἱ περί τινα*, and must be rendered in English, either by the Saxon genitive or by the insertion of words like "parents, friends, relatives, people." For in this case *sō* is annexed to a word in the same manner as when it is a mere adjective; but the context always shows that it is not intended adjectivally to qualify that word, but rather to occupy an imperial relation to it, and to render it subservient, in the same way as a nominative does its genitive. The following instances will illustrate these remarks—

táta pátō pérosóberō légonō, "the boy went to the girl's family."

bẹ́la kámusobē kíbāndẹ́nyā, "he having reached the town of the people of the woman."

nā meísoberō kadínyā, meísorō, tšíbītẹ wu yáskē Fulátāsorō gẹ́bgẹskī, "having come to the place of the king's people, he said to the king's people, I have carried the calabash and thrown it at the Phula."

§. 211. There being no distinct forms for the *fractional numbers*, their want is supplied by the use of the nouns *réta*, "a half" (like Heb. חֵצִי), and *naía*, "a part;" *e.g.*

málam rétāntsẹ dégan, rétāntsẹ bẹlágan, "half of the priest was without and half within the hole."

naíāntsẹ dégẹ, ni wúrō yásgẹ šē, "give me three-fourths of it."

CHAPTER XVIII.

SYNTAX OF VERBS.

§. 212. The Kanuri has *not* developed a *passive voice*, and must therefore employ the active in a variety of ways, in order to express what other languages can convey by a distinct passive. The following cases will here be noticed—

1. The *past participle* deserves a first mention. By this the Kanuri approaches closely to a real passive; and, with a knowledge of the English only, the temptation would be great, to mistake it for an actual passive. But languages like the German lead us to make a distinction which will enable us to comprehend the right nature of the past participle in question. The German language is capable * of distinguishing an actual suffering, a passiveness, as such, from a condition which is considered as a mere adjectival qualification, a mere attribute of the subject. Thus there is a difference between "er *wird* geliebt" and "er *ist* geliebt" both of which must be rendered into English by "he *is* loved;" but the first only is passive, the second is adjectival, and altogether similar to "er ist gut," or "he is good." Now the Kanuri participle corresponds to the second only, † although in English it is frequently rendered by a passive construction, *viz.* always when it is the participle of a transitive verb. And that the above is a correct characteristic of this participle, appears especially from the circumstance that it can be formed even of intransitive verbs, when it answers to our present participle active—

wásilī kúgui tílō wárgāta múskōn tsętána, "the white man was holding a roasted fowl in his hand."

tígī kóābē wulgáta, "the man's skin was peeled."

---

* cf. Becker's Grammar. I. p. 212.

† Hence it is also constanly called adjective in the Vocabulary.

ši gẹrágata dágẹl nótsāní, "the monkeys knew not that he was hidden."

ágō bul tsáneinyin tsakkáta, "something white covered with clothes."

dántsẹ árgata gótsẹ. "he takes his dried meat."

keári dāgátarō tšō, "he gave it to the old man who was standing."

sóbāni nábgata, dúgō mánānítẹ nemẹ́ṇẹskin, "my friend must be sitting. before I shall tell my story."

kádī bōgáta kírū, "he saw a serpent lying."

2. The *present participial* is likewise employed—

kalígimōntsẹ mégu, ṅgásō lemán láptsẹna, "he had ten camels, all of which he had been lading with goods," *i. e.* "all laden with goods."

táta mána kámāntsiyē nemẹ́tsẹnagā ši pántšī, "the boy heard the word which his companion was speaking," *i. e.* "the word spoken by his companion."

pẹr šírō meíyē tsẹbátsẹnārō tsẹ́ba, "he mounts the horse sent him by the king."

3. *Kām*, "sombody," or the 3d. person plural of an active verb are often used as substitutes for the passive—

kām šígā tsúrui, "he has been seen."

kām šígā tsẹrágẹní, "he is not loved."

bárbū tílō rótsagei, "a robber has been hung."

bẹ́la tártsei, "the town has been destroyed."

4. The *reflective* form may be likewise employed instead of a passive, which is quite natural, as both the reflective and passive qualifications of a verb render it intransitive, and hence the substitution of a reflective for a passive occurs also in other languages, see Becker's Grammar, II. 40.

wōkíta tsúruia, karáturō tẹgẹ́ri, "having seen the letter it was tied," *i. e.* "it was too hard for him to read."

ńgąlārō sabarátęna gurétšin, "having himself well prepared, he awaited it," *i.e.* "he awaited it well prepared."

šítęman āmpátin tárgunātę, "by the same does the rabbit guard itself," *i.e.* "is the rabbit guarded."

kę́rī mé́ogu, dábūntsa tšē sú́ben tęrgę́rę́na, ŋgampátugā tsárui, "many dogs, having their necks tied with iron chains, saw the cat."

kárgęni kámtī, "my heart is cut," *i.e.* "my courage is lost."

5. The *infinitive active* also may be used instead of a passive—

kām tsę́lamtę ágō rítibē, "a black man is something of fearing," *i.e.* "something to be feared."

bę́la ŋgásō tártę badítsei, "all the towns have begun to scatter," *i.e.* "to be scattered."

mánātę pánturō ńgąlā ganí, "this word is not good to hear," *i.e.* "to be heard."

káliāgō mę́rsātibē ganí, "a slave is not a thing to be trusted."

§. 213. The *government* of verbs is simple: by far the greater majority govern an accusative, a small number a dative, or both an accusative and a dative. The prevailing notion of the two latter classes of verbs is that of priority, superiority, esteem, or its contrary.

1. List of verbs which govern both an accusative and dative—

amárŋgin, "I consent."
aŋgárŋgin, "I deny."
badítŋgin, "I begin."
bęrtsę́mgin, "I honour."
godéŋgin, "I bless."
kasáŋgin, "I consent."
mę́rsāŋgin, "I trust."
nágęskin, "I overtake."
nóŋgūŋgin, "I am ashamed of."
rítŋgin, "I fear."
rąmbúskin, "I pay," (cf. Lat. honor = "reward.")
tángin, "I ascend."
wātsę́mgin, "I judge."

Besides these, there are two other verbs, *nṓṅgin* and *yéṅgin*, which assume a different meaning, according as they are construed with the dative or accusative: with the dative *nṓṅgin* means, "I obey;" *yéṅgin*, "I answer;" with the accusative, the former, "I know;" the latter (with *keíga*), "I sing."

2. Verbs governing a dative—

adúṅgin, "I bless."
báskin, "I mount."
digẹ́rṅgin, "I praise."
gāgẹ́skin, "I enter."
túmgin, "I reverence."
yẹ́sẹṅgin, "I go out of the way for any one."

Of these verbs, *nāgẹ́skin* and *gágẹskin* are probably the relative forms of the now obsolete roots, *náṅgin*, *gáṅgin*, and consequently their dative construction is quite regular; but they are inserted in the above lists because they now only occur in this form. Other words might be looked for in these lists, whose proper place, however, is not here; so, *e.g.*, *kẹ́rtẹgẹskin* is synonymous with our "to hold, to hold fast," and construed with a dative; but the reason of this construction is, that it is a regular relative, derived from the reflective of the verb *kẹ́rṅgin*, which is still in common use (see §. 61.). In like manner, *yakkáraskin*, "I teach reading," and *yekkẹ́liskin*, "I teach," both of which are construed with a dative of the person taught, might be erroneously taken for original verbs, answering to our "teach;" but they also are relative forms of *karáṅgin* (obsolete = *karáskin*) and *liskin*; and the phrases *kámmō yakkáraskin*. "I teach one to read," and *kámmō yekkẹ́liskin*, "I teach one," are elliptical, their full form being *kitábugā kámmō yakkáraskin*, *kitábugā kámmō yekkẹ́liskin*.

§. 214. It is agreeable to the rules in §. 146. and 147, that the remoter object to which the *relative conjugation* refers the action of the radical verb should uniformly be in the dative case, whereas the nearer object remains the same as in the

radical conjugation; *e. g. sṓbāni wúrō tátāntsẹ pẹ́lēsẹgī*, "my friend has shown me his son."

But sometimes it may happen that in cases where, by means of an ellipsis, the relative form is usually followed by a dative, the elliptical nature of such a construction is in time lost sight of, the relative form treated as radical, and consequently construed with a mere accusative; *e. g. belágātẹgā kẹ́gẹnógō*, "fill up this hole," the full form of which is, *bẹlágāturō kátigā kẹ́gẹnógō*; then elliptically, *bẹlágāturō kẹ́gẹnógō*; and then changed, *bẹlágātẹgā kẹ́gẹnógō*. Again, *lámgin*, or *pẹ́sga lámgin*, "I wash the face;" *wu šírō pẹ́sga lámgẹskin*, and *šígā lámgẹskin*, "I wash his face."

§. 215. In the government of verbs in the *causative conjugation* two cases must be chiefly observed: one, when the verb subordinates merely an accusative; the other, when it subordinates both an accusative and a dative.

1. The first case, or that of a proper and actual causative, takes place when this conjugation is formed—

a. From any of the intransitive verbs in *ṅgin*, enumerated in §. 58., with the exception of *yílṅgin* and *yíngin* (not of *kóṅgin*).

b. From the following transitive verbs in *ṅgin*—
túmgin, "I honour, submit to," c. dat.; caus. *yitẹtúmgẹskin*, c. ac. "I persuade."

c. From some intransitive verbs in *skin*—
bāfúskin, "to cook, boil," intr.
gẹlágẹskin, "to remain for next year."
pádgẹskin, "I am lost."
wárẹskin, "I am ill."

2. The second case, or that of a causative in form, but mostly a mere relative in force, takes place when it is derived—

a. From any of the transitive verbs in *ṅgin*, enumerated in §. 59., with the exception of *párṅgin* and *wárṅgin*.

b. From the following transitive verbs in *skin*—

búskin, "I eat," caus., "I help some one" (dat.) "to eat something" (ac.).

dískin, "I do," caus., "I help some one" (dat.) "to do something" (ac.).

dőręskin, "I pick," caus., "I help some one" (dat.) "to pick something" (ac.).

dűtęskin, "I sew," caus., "I help some one" (dat.) "to sew something" (ac.).

gámbuskin, "I scratch," caus., "I help some one" (dat.) "to scratch something" (ac.).

kégęskin, "I distribute," caus., "I distribute something" (dat.) "to others" (ac.).

rágęskin, "I like," caus., "I like or help some one" (dat.) "to get something" (ac.).

rąmbúskin, "I pay," caus., "I pay something" (ac.) "to somebody" (dat.).

rőgęskin, "I hang," caus., *i. q.* rel., "I hang some one" (ac.), "upon something" (dat.).

rőręskin, "I collect," caus., "I collect something" (ac.) "into something" (dat.).

ságęskin, "I put down," caus., "I put down something" (ac.) "upon something" (dat.).

báskin, "I beat," caus., "I help one" (dat.) "to beat something" (ac.).

ladęskin, "I sell," caus., "I sell something" (ac.) "to somebody" (dat).

It must be observed that in all the instances under No. 2, the force of the causative and of the relative entirely coincide in every verb which admits of both forms, so that we have here an instance of redundancy of forms in the language. The mutual force of both forms is rendered in English by any of the follow-

ing prepositions, "to, toward, against, for, at, on, upon, in, into," &c.; in one case by the adverb "again," viz. *yitẹsāmgẹ́skin*, "I distribute again," the original idea being, "I distribute upon or in addition to," viz. "the former distribution."

§. 216. A few other cases remain to be mentioned, which, in some respects, differ from what has been stated above concerning the causative conjugation—

1. The verb *lámgin* means "to wash oneself, to wash the face;" but in the causative, in which it governs an accusative, it does not mean "to cause one to wash himself," but "to wash somebody's face," viz. that of an infant, or of a dead body. The Verb *wárṅigin* means "to burn," trans.; and in the causative, where it likewise governs an accusative, it also means "to burn," but with the idea, "like a potter," *i.e.* to make earthen-pots fit for use by burning them in an oven.

2. The verbs, *báskin*, c. dat., "I mount," *párṅgin*, c. ac. "I separate," *sáṅgẹskin*, c. ac. "I awaken," trans., in the causative, govern the same cases, and have to be rendered in English in the same way; but the reason why they severally admit of a causative, or, in this case, rather a relative conjugation, is, that one may wish to direct attention especially to the object on which one mounts, or the contact from which one separates, or the state from which one awakens. In the following propositions the causative form would therefore seem to be more correct than the radical form, although the latter is quite admissible and frequently employed—

wu kalígimōnírō yigẹ́báskī, "I have mounted my camel."
sandígā lẹ́bálāntsálan yitẹpárgẹskī, "I have separated them," *lít.* "from being in their quarrel," *i.e.* "when they had a quarrel."
šígā kạ́nẹmlan yitẹsáṅgẹskī, "I have awakened him out of sleep."

3. The verbs *yílŋgin*, "I holloa," and *yíngin*, "I breathe," though both intransitive, use the causative and relative forms indiscriminately, and govern a dative in either case; the first with the meaning, "to holloa over or towards somebody;" the second with the meaning, "I help one to breathe or to live, I assist, support one."

4. The verb *nṓŋgin* likewise uses the relative and causative conjugations indiscriminately, but both with a causative meaning, "to cause one" (dat.) "to know something" (ac.).

5. The intransitive verbs, *kásẹskin*, "I run," *yūrúskin*, "I fall," and *yúwūrẹskin*, "I laugh," become transitive in the causative conjugation, but have their object in the dative case; *e.g.*

kúrgulī sṓbānírō tsukkúrī, "a lion has fallen upon or seized my friend."

ām 'gắsō kúrgulirō tsagagášī, "all people ran after or pursued the lion."

átẹ keắrirō yukkúrẹmmí, "do not laugh at, or do not deride, an old man."

6. Several verbs can, in the causative conjugation, govern indiscriminately an accusative and dative—

lískin, "I learn," caus. c. ac. and dat. of person, "I teach."
nắgẹskin, "I overtake," caus. c. ac. and dat., *i.q.* radical conj.
tsāgḗŋgin, "I dress," caus. c. ac. and dat., *i.q.* radical conj.

§. 217. The *aorist* is employed either to indicate past time in general, without any adjunct idea, as the Greek aorists: or, as the Greek and our imperfect, to represent a past act in its commencement and duration, or in its progress. As in Latin the perfect, and in English the imperfect, so in Kanuri, *this* is the proper *historical tense;* but with regard to its use it must be remarked, that for the most part it occurs only at the end of a sentence or period; and when several verbs follow each other,

denoting a series of consecutive acts, the last of them only is found in the aorist, as will be seen from the following instances—

meíyē : ába málam, wu bę́rnīen katambúskō wurāgóskō, "the king said, father priest, I was born and grew up in the capital."

kámpūa kām dę́gę tšítsa, kásugurō ntsúnturō lēgę́da ; lēgę-dányā, dábū kásugubēn dāgę́da, "four blind men arose and went to market to beg; when they had gone, they stood up in the midst of the market."

Dāgányā, krígę Fulátabē tšīgónō : ánęm wūgeiéndeā, mei Deíāma yalntsúa Fulátā yóktsę, bę́lāndérō kášyō, "it being over, the Pulo war commenced: when we looked to the south, the king of Deia, with his people—the Phula having driven them—were coming to our town."

sagándē tilórō nabgeiéndeā, mei ísę, Fuláta bę́rnīen tsętúlūgę, gágę, náptsęna, dúgō ságā pal kílugō, "when we had sat down for one year, the king came, the Phula left the capital, he entered and remained till one year had elapsed."

átęman múskō Wāsilíberō gágęskē, komándē áširndégā tsáktsę, 'Eingąlīši, kę́ntši állabē, andígā sámāgę, ságūtę, andígā álla tilórō písgęda, "thence we came into the hands of white people, our Lord helped us; the English, servants of God, captured us and brought us here, and gave us freedom for God's sake."

táta tálagābē tšítsę, létsę, meína sōbágonō, "the son of a poor man rose, went and made friendship with a prince."

§. 218. The *perfect tense* indicates past time fully completed. It may be said that the aorist indicates the inceptive, and the perfect the completed end of past duration. If, *e.g.*, you say, *kádiskō,* you convey the idea of your having once started, and then of having been performing the act of coming; if *íseskī,* you convey the idea of your having fully completed and actually terminated your act of coming.

Although the aorist is the proper *tempus historicum*, yet the perfect frequently alternates with it in one and the same narration. The beginning of a story which was told me may serve to illustrate this—

Málam tsúrō bę́lāben kámūntsę tílōa. Kámūntsę tílōtę šírō táta tílō kę́ngąlī tsámbō. Kēambúnyā, tátā šyúa kāmuntsúa tsasargálę. Táta ganá wurāgányā, yā tátabē pátsęgī. Kámū pátsęgęnābē kábū yásgę kītę́nyā, sádāga yásguāntsíbē sadáktšī. Sadakkányā, kábū túlur tsętī. Kábū túlur kītę́nyā, sádagāntsę túlurwa sadáktšī. Túlurwa sadáktsę dāgányā, kábū pídēgę tsętī. Kītę́nyā, sádāga pídēguabē sadáktsę dāgányā, málam karámintsę bóbōtsę, karámintsúrō: "karáminí, bę́lā átę yā tátāníbē wúrō tátā kolósęgę, komándē šígā mátšī, wu bę́lā átę wúgā sęrágęní, wu bę́la gadérō tátāni táskē lę́nęskin," tsę karámintsurō, káreintsę tsęrgę́rę, gótsę, tátāntsę múskōn tsętā, bę́la gadérō légonō. Lēgányā, bę́lā átęn pántsę mátsę, šyúa tátāntsúa nábgędа. Nabgędányā, karámintsę tátāntsę tílō kę́ngąlī tílō mbétši, tátāntsę tsętā, nā yayántsę málamberō kígutō, &c., "A priest in a town had one wife. This his only wife brought him one male child. When she had given birth to the child, he and his wife took care of it. When the little child had grown up, the child's mother died. When the woman had been lost three days, he brought the three-days' sacrifice for her. After he had brought it, the time came to seven days. When it had come to seven days, he brought the seven-days' sacrifice for her. When he had brought the seven-days' sacrifice, the time came to forty days. Then, when he had brought the forty-days' sacrifice, the priest called his younger sister, and said to his younger sister, 'younger sister, as for this town—the mother of my child having left me the child at her death—this town does not like me, I will take my child and go to another town.' He bound up his things, and took them, and caught his child by the hand, and went to another town. Having

gone, he sought a home for himself in that town and remained, he and his child. Having remained, his younger sister, who had also one male child, took her child, and brought it to her elder brother, the priest," &c.

§. 219. As certain perfect forms of the Greek and Latin, *e.g.* *οἶδα, μέμνημαι, novi, memini,* have to be rendered in English by the present, so also must the Perfect or even Aorist forms of certain Bornu verbs. Most of them, however, may in another context be equally rendered in English by the perfect—

bóńgī, "I lie," prop. "I have lain down."
dáńgī, "I stand," prop. "I have stood up."
kúskī and *kíguskō*, "I bring," and "I brought."
námgī, "I sit," prop. "I sat down."
nóńgī, nóńgō, nógoskō, "I know."
pándęskī, "I possess," prop. "I have got."
rágęskī and *rágęskō*, "I like."
ríńgī, ríńgō, rígoskō, "I fear."
tískī, "I am enough, suffice."
wáńgī, "I dislike."
yētsęráskī, "I believe."

It is evident that the Bornu forms are more correctly chosen, because all these acts must have been performed before they can be annnounced.

§. 220. The *indefinite tenses* can stand for any of the three capital tenses, the context always indicating which of them. But as the first indefinite expresses frequency, and the second indefinite singleness of action, besides the time-relation, they might as well be considered as two *moods*.

The *indefinite* I. expresses continuation, repetition, frequency of action, and may be used—

1. For our *present*, viz. when this expresses—

a. Capability or habit of doing a thing, as in all universal propositions or general statements; *e.g.* *ŋgádō pártšin, búnī mbátsin, kām létšin*, "a bird flies,

a fish swims, man walks." This is the same as, *ŋgúdō pártẹma, búnī mbátẹma, kām létẹma.*

kúyē létšin logótšin, šírō tsádin, bálīe létšin, logótšin, šírō tsádin, "to-day he goes and begs and they give him, to-morrow he goes and begs and they give him."

b. Certainty or firm resolution to begin an act at once, so that, as far as the will is concerned, it is already entered upon; *e. g.*

léŋgin, "I go," *i. e.* I have fully resolved to begin going instantly. Sometimes we express this force of the indefinite by an auxiliary verb; *e. g. wu kídāni dískin,* "I will do my work."

2. For our *future,* when no stress is laid on the circumstance that an act is not yet commenced, but when it may soon begin and have its progress in futurity—

wu nánīen kámū bágō: ndú sandígā ŋgạlārō wútšin?
"I have no wife about me: who will look well after them?"

ām wúra, nemẹ́ gúluntsaskintẹ́, ndúyē súmōntsẹ pẹ́rẹmtsẹ,
"ye great men, as to the word which I shall tell you, let every one open his ears."

kúŋgạnamātẹ́, ši ágō bálī íšintẹ nírō gúltšin, "as to a soothsayer, she tells thee what will come to pass to-morrow."

áfiyāye állayē āgẹ́mẹsagạnātẹ́ šítẹmā ruíyen, "whatever God has decreed for us, that we shall see."

ŋgō abándō kábin bōgáta, wúyē abándogā gáskin, "behold your father is lying a corpse; I shall follow your father."

3 For our *past,* when it indicates that a thing was done

continuously, repeatedly, that it has been a practice, a habit, or custom—

sándi badigędányā, wu tšíńęskē, sandígā ńgáfon gáskin, tílō nágęskīa, góńgē yundúskin, ndí nágęskīa, góńgē yundúskin; *ńgásō kábū pántsa tsabándintę́ wu yundúskī*, "when they had sat down, I rose and followed after them; having overtaken one, I took and swallowed it, and having overtaken another, I took and swallowed it; by the time they would have reached their home, I had swallowed all."

kóa sóbāntsę kę́rdī tsúmtšin bágō, sālítšin bágō, sadáktšin bágō, lífā pébē tsębui, dā gádubē tsębui, dā dálbē tsębui, kímilntsę tsei, dāgáta tę́rtęrtšin, "his friend, the heathen, fasted not, prayed not, offered not, ate the carrion of cattle, ate hog's flesh, ate monkeys' flesh, drank his beer, made water whilst standing."

wátšisō bárbū, dínīa bunétšīa, ńgę́rgęntsę gótsę, ndálturō létšin, "every day, when it had become night, the thief took his bag and went to steal."

dzádzirma, dínīa bunétšīa, tšítsę; tsúrō bęláberō ítšin, ítšīa, kánī tsúruiya, tšétsę, gótsę, létšin, tsátę, tsęgę́rīa, kúrū kātširítšīa wóltin, "a leopard used to rise at night, and came into the midst of a town; when he had come and seen a sheep, he killed it, took it and went off. Having carried it away and eaten it, he returned, after it had become evening."

§. 221. It is natural that, in all languages which possess verbal forms expressive of continuity or frequency, there should be a near approach in the use of these forms to participles, perhaps sometimes a mutual interchange (cf. for the Semitic Ewald's Hebrew Grammar, §. 136. *c.*); for any action which serves as an adjective to distinguish and mark an agent must have been continuous or repeated. Accordingly we cannot be greatly surprised if we find the *first indefinite* employed in Kanuri where other languages employ a *participle*, or, in its stead, an

infinitive, and if we find it *alternating with the participle*, and also, in other respects, treated like it. Hence we may be reconciled to what appears at first so strange and startling, viz. that in Kanuri a regularly inflected finite verb assumes *case-terminations*. In addition to the examples produced in §. 155. others may be added to illustrate the above statements—

bárētšin tsúrui, "he saw him hoe."

kóāṇ́ṃgā kóā kandíra átṭetṛ tšétšin rúmba? "didst thou see this hunter kill thy husband?"

kṛ́ṅgal Pótēn tsṛkúrin kirúnyā, "he having seen the sun set in the west."

nántsṛ létšinnō létsṛ, "let him go to the place to which he is going."

ši málam, kitábu nótsṛna, tsúmtšin, sálītšin, sadáktšin, "he is a priest, and knows the book, fasts, prays, and sacrifices."

keígamā ṅgáfō meíbē tsṛ́gei Fulátasoyē kṛrúnyā, "the Phula having seen the general following after the king."

ágō tsṛrágṛna tsṛ́dinnō wólgonō, "she became one who could do what she liked."

bísga búnyē wu nṛ́mnyin bónṛsgṛna lénnṛskin wu našíngoskō, "yesterday night, lying sleeping (*prop.* that I might sleep) in my house, I dreamt."

§. 222. In the participial use of the indefinite the mere abstract notion of the verb seems to preponderate over the accident of continuation and repetition; hence it is natural that the adverb *bago*, which expresses absolute negation should uniformly be coupled with the first indefinite when it refers to what is never to be, either now, nor at any future time; cf. also §§. 292., 293., 225.

wu nígā rṃbúskin bágō, sai 'Alla, "I can by no means pay thee, but God only."

mána ām wúrayē nemṛ̱tsa páṅgṛnātṛ́ wu sṛ́bgṛskin bágō, "the word which the great men have spoken and I heard, I shall never forget."

yim abáṇem wúa šúa degeíenātę́, mána nemę́ṇigīa, kótšin bágō, "at the time when I and thy father were alive, and I had spoken a word, he never transgressed it."

kámū ndí díbī kwōyá, kománde nāndérō íseṇātę́, andírō "kámū ndí átę díwí" gúltšin bágōba? "if two wives were improper, would not our Lord, when he came to us, have told us, 'Do not take two wives.'"

Whereas the first indefinite with *bago* negatives a future action for any period whatever, it does so only for a limited period when *followed by gani*; *e.g.*

wu nírō pę́rni ntsę́gęladę́skīa, kę́męndē wúgā beáseṃin gani, "if I sell my horse to thee, thou wilt not pay me this year."

In practice, however, this rule is not so rigorously observed, although it originally seems to have been the ground for this difference of forms, and we meet *bago* where *gani* would have been more proper.

§. 223. It may be considered as a consequence of the future import of the indefinite, that it is sometimes used with the force of an *imperative*, just as the future in Greek, but weakening, in a measure, the strictly imperative power, and placing the mere *expectation* that a thing will be done in a stronger light—

"*kām kę́rmei dúnōn tseṇbándin bágō*" *tsę kitábuyē wu kíruskō*, "I have seen that the book says, 'let a man never get a kingdom by force.'"

§. 224. The *second indefinite* expresses single action and is used—

1. as a *present*—

a. when indicating a firm resolution to do something instantly; *e.g.*

lę́ṅgē, "I go," *i.e.* "I am fully determined at once to

perform the act of going." It differs from the corresponding indefinite I. by representing the act as single.

píndin táta dḗgan wúrō šē, ńgạlārō nírō ntšískē, "give me twenty-four, and I will give thee the ram."

b. When followed by an indefinite I. with a present force; *e.g.*

wu lḗngē karáńgin, "I go and read."
wu bṓngē lḗngin, "I lie down and sleep."

2. As a *future,* when followed by the future tense or the indefinite I. with a future force; *e.g.*

kẹ́rbū lásgẹ, ndí, kẹnyásguātẹ́ kām kúra tílō bẹlándon pátsẹgẹ, nándi bẹlabétẹ ńgásō šitẹrántsurō nā túlon náptsọu, "after two years, in the third, there shall a great man die in your town, and all ye of this town shall sit down in one place for his funeral."

kárgẹ tsundía, kantẹgálibī ndísō pítsẹ tšíndō, "having swallowed the heart, he will draw out both the kidneys and swallow them."

náptšīa, kṓganawántsẹ ńgásō ísa, dátẹ kómburō badítšẹda, "he having sat down, all his soldiers will come and will begin to eat the flesh."

bálīe wu sẹ́ba ísẹskē, šígā yētsẹ́skin, "to-morrow I will come early and will kill him."

3. As a *preterite,* when it is followed by an indefinite I. with a past meaning, or by a perfect, or an aorist"—

búnyēgányā, sándi ísa, tsẹ́ptsā, árgẹm 'gásō tsábui, "night having set in, they came, alighted, and ate all the millet."

ísẹskē, pánīen námgē, álla logṓńgin, "I came, sat down in my home, and prayed to God."

ńgampátū létsẹ, gṓtsẹ, kúguigā tsúndī, "the cat went, seized the fowl, and swallowed it."

abándē tšítsę, létsę, bę́la Bílbilátęn kámū yāndé ganá Lígīramtę́ nígā tsę́dę, kígutō pāndérō, "our father arose, went and married our step-mother Ligiram in the town Bilbila and brought her home."

§. 225. Joined by *bago*, the second indefinite negatives a single action which was to happen at any future period (cf. Indefinite I. with *bago*, §. 222.). The accident of time standing much in the back ground, compared with the idea of singleness of action, the indefinite II. with *bágō* may often be best rendered by our *present*; cf. also §. 234.

ni mánāni páṇęm bágō kwōyá, degá ni tšúrum, "if thou wilt not hear my word, stop and thou shalt see it."

ágō fúgubē rúmin, ṇgáfobē, tšintę́ ni rum bágō, "thou seest what is before thee, but thou canst not see when that is to come which is behind thee."

kóayē ši tsánnā naṇga lemántsę kámmō tšim bágō, "the man said he would not give his goods to any one on heaven's account;" understand, "on the occasion when he was requested so to do."

kárgęṇęm tsę́lą́m kwōyá, ni tsánnā pándęm bágō, "if thy heart is black, thou shalt not obtain heaven," viz. "on the one occasion after death."

pátorō lénęmīa, tsęm bágō, "if thou go home, thou wilt not return," viz. "on the present occasion, whilst on others thou mayest do so."

When it is said to a blind man, *nítę šímnęm rum bágō,* "thou dost not see with thine eyes," *rum* seems to stand from a phonetic reason, because in its stead *rúmim bágō* might be used, whereas one could not say *rúskē bágō* or *tsúrū bágō*, but only *rúskim bágō*, and *tsúrui bágō*.

§. 226. It has been said in §. 217., that the aorist is the proper historical tense, but that it generally appears only in the last of a number of verbs which are grouped closely together; now the tense of these preceding verbs is uniformly the *second*

indefinite, and it can likewise claim to itself the character of being an *historical tense*. But it is more descriptive or graphic than drily historical, it paints history as it were. With the second indefinite narration proceeds, with the aorist or perfect it concludes. The second indefinite joins fact to fact, observation to observation, so objectively and abstractedly that it seems quite to lose sight of the accident of time, and, with surprising unconcern, leaves it to a following perfect, or aorist, or future, to determine in what time an action is to be conceived, so that it actually ceases to be a tense in the common sense. At any rate, the second indefinite has much less of the character of a real tense than the first; for whilst the latter generally stands at the end of a sentence, and so leaves no doubt as to time, the former is not thus situated, and depends on the time of the tense immediately following.

Some more examples may here be given to illustrate the use of the second indefinite as a graphic historical tense—

kọurúnyā tšı̀tsẹ tsẹgásẹ, nā kurgūlíberō lẹ́gonō, "after having fallen, he rose up, ran, and went to the lion."

kirúnyā, dzā́dzirma ı́sẹ, búltẹgā tsẹ́tā, tšétsẹ, búltẹgā tsẹ́bū, bárē badı́tšī, "having seen it, the leopard came, seized the hyena, killed it, ate it, and began to work."

ši wóltẹ, ı́sẹ, ṅgúdō gótsẹ, tsẹ́bā gẹ́sgārō, pátō ṅgúdōbēlan ṅgúdō gạnátsẹ, tsédirō tsẹbgónō, "he returned, came, took the birds, climbed up the tree, put the birds into the bird's nest, and came down on the ground."

mei kátunō keígamābē pántsẹ, sabarátẹ, ámtsẹ ṅgásō tšı́tsa, tšī gẹ́dibēn tsálūgu, tsába Kúrnoābē gógonō, "the king heard the General's message, and got ready; all his people rose up, went out through the east gate, and took the way to Kúrnōa."

§. 227. The cases are comparatively rare where a second indefinite is historical without a past tense following. When the second indefinite is thus employed, its forms in *o* are preferred. A few instances may here follow to illustrate this—

nátẹman kóayē káliārō: wu nígā mẹ́rsāntsẹskē, kásgimārō ntsúnōtẹskē, ni lḗnẹm, kásgimayē nírō tšírē gúltsẹ, ni wóllẹm, ísẹm, wúrō kátugū kámnẹm, lḗngē, tátāni táskē, yḗtsẹskē, kūn kásẹn nírō kām gúltsąsgąní, "then said the man to the slave, 'I trusted thee, and sent thee to the diviner; thou wentest, the diviner told thee the truth; thou returnedst, camest, fabricatedst a lie to me, so that I went, took my boy and killed him, henceforth I shall no longer call thee a man.'"

málam tsúrō bẹ́lābēn kámūntsẹ tílōa; kámūntsẹ tílōtẹ šírō táta tílō kẹ́ngąlī tsámbō, "a priest in a town had (only) one wife; and this his only wife brought him one male child."

tátayē abántsurō: abáni, woínā andírō lḗnẹm, kásugun yíbum yásgẹ kútummātẹ́, kámūnẹ́mtẹ tátāntsurō woínā ndítẹ gótsẹ tšō, andírō woínā tílōtẹ rḗtsẹ, rḗtā rḗtā skẹ́dō, "the boy said to his father, 'my father, of the three pancakes which thou hast bought at the market and brought to us, this thy wife took two and gave them to her child, and one she rent in two and gave us each a half.'"

áfi nígā ntsẹbándō? "what has happened to thee?"

ām bẹ́labeyē, "koānẹ́mtẹ ndú tšḗtsō?" kẹdányā, šíyē, "kandíra, kąmášindē átẹ, šímā tšḗtsō," kónō ām bẹ́laberō kámuyē, "when the people of the town had asked her, 'who killed thy husband?' she, the woman, said to the people of the town, 'this hunter, our neighbour, *he* killed him.'"

§. 228. We have seen that narration moves on in the second indefinite, and that this is usually the tense of a number of parallel verbs which are followed by an aorist or perfect, thus with these concluding verbs uniting into one group, and forming a kind of sentence or period in which a whole speech is, by degrees, brought under a convenient survey. But now these periods themselves need a connecting band, to show that they are merely

parts of a whole. And the second indefinite proves such a band of union. But its force and use here is peculiar. The same verb which, in the aorist or perfect, has concluded one sentence, is *repeated* in the second indefinite, and thus begins another sentence, or forms the first link of another group of verbs. This repeated verb accordingly does not add to the substance or quantity of narration, but serves merely a formal purpose, is a mere connective: and as a connective, it does not outwardly link together, like our conjunctions, but unites the various sentences of a speech into one graphic description, one picture. The historical aorist or perfect, by bringing the time-idea of preteriteness, so to speak, into prominence, destroys the picture-like character of speech, and it seems to be the sole object of repeating a verb in the second indefinite to restore this character. The aorist or perfect, recurrent at short intervals in Kanuri relations, maintains the *historical* character, and the more frequent use of the second indefinite preserves the vivacity of *picture-like representation*.

The following are instances of the repetition of verbs in the indefinite II.; and to render the translation into English as little awkward as possible, the second indefinite will be translated by a present, of which it perfectly well admits—

lēgányā, mei gẹ́rgátsĭ; gẹ́rgátsẹ, keígámā yóktsẹ, kášagar tsẹ́māgẹ, "he having gone, the king became wrath; he is wrath, drives away the General, and takes the sword."

Fuláta tsĭ́tsa, nā meíberō kášsŏ, ísa, bẹ́rnī kārạ́ngẹ́dányā, meírō wōkíta tsẹbátsa, "the Phula rose up and came to the king; they come, and having approached the capital, send the king a letter."

kŏ́ganā ngásō pẹ́rlan Fulátā dútsei tšešẹ́šin; dútsa, nā létẹ kábū tilowárō sandígā kẹsátō, "all the soldiers pursued the Phula to kill them; they pursue and carried them to a place of the distance of one day's march."

nā kóāberō kádiō; ísẹ, kŏ́agā, lafiátsẹ, "he came to the man; he comes, salutes the man."

nā bę́lamāberō kę́gutō; tságūtę, dāgányā, "they brought it to the magistrate; they bring it, it being done," &c.

sándi móltei; mólta, kóayē šígā gótsę, wóptsęgę, "they wrestled; they wrestle, the man took him and threw him down."

tšítsa, létsei; létsa, nā gadé, kębāndę́nyā, bōgę́da, "they rose up and went; they go, having reached another place, they lay down."

§. 229. The *future tense* is used to indicate absolute futurity: it represents an act as not yet commenced at the time of speaking. It is rather surprising, that whilst in form it corresponds to the second aorist, yet in force it is parallel to the perfect.

bę́lamāwa íseiya, sandíyē ŋgáwāntsa badítšę́da, "when the magistrates have come, they will begin their wrestling."

kām kámū ndí gąnátšīa, kęrétsonō, "if a man takes in two wives, he will be partial."

tátātíbē bū rúskīa, kásuātę wúgā kolósonō, wu tšītsóskō; búntsę́tę šimníyē tsúrūní kwōya, kásuātę wúgā kolóšim bágō, wu tsánuskō, "when I shall have seen the boy's blood, the sickness will leave me and I shall get up; if my eyes do not see the blood, the sickness will never (*i.e.* neither now, nor at any future time) leave me, and I shall die."

ni tílōnęm dígallan bónęmīa, búndiyē nígā góntsonō, "if thou sleep alone in the bed, wild beasts will take thee."

létsęní kwōya, tsū bę́lābē bibítsonō, "if he does not go, he will defame the name of the town."

káliāntsę burgóbē šętánturō tšía, tšimę́rō, kónō kásgimayē, "if he gives his first slave to Satan, he will recover, said the diviner."

§. 230. The Kanuri, not possessing *relative tenses*, has to express these by various other forms, as will be seen from the following instances—

1. The *imperfect* by an aorist, perfect, or participle—

kigūtę́nyā, ŋgampáturō kę́nō. "when she had brought it, she gave it to the cat."

gōgányā, múrtāga pḛ́rḛmgonō, "when she had taken it, she opened the smelling-bottle."

kúlō tsalgányā, árgḛm tsḛnátī, ṅgálō tsḛnátī, másarmī tsḛnátī, "when he had cleared the farm, he planted millet, beans, and maize."

ši búnyē dígalntsḛlan bṓtsḛna, rúntsḛ nemḛ́tšin "when by night she was lying on her bed, she spoke to herself."

2. The *pluperfect* by the conjunctional, or a participial, or a perfect—

lēgḛdányā, dúnyā wāgányā, tátōa tšḯtsa, "when they had gone, and when it had dawned, the boys arose."

kṓa kámuntsḛ páltigō nṓtšī, "the man knew that his wife had conceived."

pḛ́rō kạ́nḛmyē gṓtsḛna, ši nṓtsḛní, "he did not know that sleep had seized the girl."

nā ṅgalárōberō lēgányā, ṅgalárō dzádzirma tšḗtsḛna, "when he went to the ram, the ram had killed the leopard."

3. The *paulopost future* by the conjunctional, the perfect, or the future—

nānḛ́mmō íseskīa, ni tígīni ṅgásō rum, bírtī kábē rúmīa, mánānḛm tširḗtši, ni wúgā kṓsḛmi, "when I shall have come to thee, thou mayest see my whole body; and if thou wilt see the wale of a stick, thy word will have become true, thou wilt have surpassed me."

tímīni, kām tsáṅgīa, tšḗtšin, nṓnḛsgạná kwōya, kóātḛ́gā tímin tsátsạsgạní, "if I had known that, if I should bite any one, my teeth would kill, I would not have bitten the man with my teeth."

tšā wu bágō kwōya, nígā kṓlīram átiyē gṓntsḛ, ntsátḛ, ntšḗtsō, "if I had not gone, the wood-demon would have taken, carried off, and killed thee."

§. 231. The Kanuri has not developed *auxiliary verbs* to express tenses, with the only exception of *dátšī*, an impersonal

form of *dáŋgī*, "I stand," or *dátsẹ* of *dáŋgē*, id., by which the completion of an action is still more emphatically indicated than by the mere perfect. It has a parallel in the Spanish language, where the auxiliary *estar* also means "to stand" (L. *stare*). As to its use, it must be remarked, that it always follows the verb to which it belongs, and that this verb itself is uniformly in the second indefinite, whereas it can itself be either in the indefinite or in the perfect tense, the latter most frequently. It is only used in the 3d person singular, whatever may be the person and number of the other verb—

gẹ́sgā kámnū dátšī, sū lánū dátšī, bátsam tándū dátšī: átẹ-márō nandígā bóbōŋgẹdáskō, "ye have now cut the wood, dug the iron, built the furnace, therefore I have called you."

wu nemẹ́ komándē súnōtẹ ísẹsgạnātẹ́ wu nandírō nemẹ́ŋẹskē, dátšī: kóa mánātẹ́gā pántsẹnātẹ pántsẹ ńgạlārō, "I have now told you the word, on account of which our Lord has sent me: let every man who has been hearing this word, hear it well."

nátẹman kāmtẹ́gā dárō kámtsā dátšin, kálẹmtẹ kámuásō, pérоásō tsógōntsārō pítsagei, "then they cut the man entirely into meat, and the women, with the girls, fill their baskets with the intestines."

bámbātẹ bánnā tsẹ́dō Bọ́rnun ŋgúburō: ām wúra ŋgásō šíma tsẹbátkẹ dátsẹ, "the pestilence caused much devastation in Bornu: it entirely carried off all the great people."

rőntsẹma tsúlūgẹ dátsẹní, dúgō dárō kámtsei, "he had not yet quite expired when they cut him up for meat."

§. 232. A few other verbs are sometimes used so that they appear much like time-auxiliaries, but perhaps give up less of their proper verbal notion in Kanuri than in other languages where they are similarly used; cf. Becker, I. §. 90. The verbs *lé́ŋgē, bó́ŋgē, tšī́ŋgē*, with other verbs following, may be taken as indicative of mere inchoation; as,

lé́ŋgē bó́ŋgin "I am going to sleep."

lḗŋgē búskin, "I am going to eat," comp. in German, "schlafen gehen, essen gehen."

lḗŋgē bṓŋgī, "I went to sleep."

tšḯnḛ́, námnḛ́, šígā rui, "sit down now and behold him."

Similar to this is the use of *kṓŋgin*, in certain connexions; as,

délāgę tsudúrę kṓtšī, "the rains are over."

In all these cases, when two verbs belong so closely together, the negative character, if required, is added to the last only, comp. §. 257.—

lḗŋgē búsgạní, "I am not going to eat."

délāgę tsudúrę kṓtsẹní, "the rains are not over."

§. 233. In the *syntax of moods* it will be convenient to term what is usually called the *indicative* mood the *affirmative*, because, in Kanuri an *affirmative* and a *negative*, as one single *indicative*, must be distinguished from the subjunctive, imperative, &c.

The *affirmative indicative mood* expresses reality and certainty; *e.g.*

nṓŋgī, "I know."
lḗtšī, "he has gone."

rufútseiyē, "we shall write."

§. 234. The *negative indicative mood*, a verbal form which the Kanuri has in common with the Finnic * and other languages, expresses negation of existence or action; *e.g.*

nṓŋgạní, "I do not know it."
lḗtsẹní, "he did not go."
rufútsạsgạní, "I shall not write."

As there is a *formal* connexion between the negative mood and the second indefinite tense, so also in *power* the negative joins itself to the indefinite II., by always referring to a single action, to an energy which is considered as occupying only one moment of time. Hereby it differs from the first indefinite with *bágō* (see §. 222.); *e.g. lḗŋgạní* means, "I did not go;"

* cf. Becker II. §. 215.

létsąsgąní, "I shall not go," viz. "on a certain understood occasion;" but *léńgin bágō*, "I never went," or "I shall never go," viz. "on any occasion."

The future tense of the negative mood and the second indefinite with *bágō* almost coincide in use, yet there is some difference between them. They agree in rendering negative an action still future at the time of speaking; but they appear to differ in this, that the future of the negative mood urges the idea of *futurity*, and perhaps refers especially to what is still distant in future; whereas the second indefinite with *bágō* urges the *singleness* of the action, but leaves ample room as to the proper moment of time, to happen either immediately after the time of speaking or at any future period (cf. §. 225.). The first indefinite with *ganí* is different from both these forms; for it neither urges the idea of futurity, nor negatives an act which might have occured at any future period, but refers to a defined and limited *period* of the future, and allows the possibility of an action taking place at any moment within that limited period only. So, when I say, *wu léńgīa ťsęskin ganí*, I convey the idea that I shall be absent for a certain period, as, a few days or a few years, but it leaves me at full liberty to return after such a period: whereas if I say, *wu léńgīa, ťsęskin bágō*, I state that I shall not return at all, but remain absent for ever.

§. 235. The negative mood has a peculiar emphasis when it is connected with certain pronouns, numerals, or adverbs, which we have often to render by "even not," or "not any," &c. And the particular word to which the negative logically refers has generally the suffix *ma*, cf. §. 283. 2. In this way also the language makes up for the lack of compound words like "n'one (none), n'either, k'ein, n'ullus," &c.

ndúmā gęmnyendé pátōtęn, kóātę ši tílōntsę gęmnyē, "we did not meet any body in the house, but the man alone."

wu ńgálēma rúsgąní, "I never saw it."

kómāndétę, ši ndúmā, átę kęrdī, átę męsęląm tsę aláktsęní, ndúsō

kállō alákkonō, "our Lord has not created any one, saying, This is a heathen, and this a moslim: he has created all alike."

kām tílōma rúsgạní, "I did not see any body."

ndúmārō gúllendé, "we did not tell it to any body."

kámū šírō áfīma gúltsẹní, "the woman did not tell him any thing."

ndúma ťsẹní, "none has come."

§. 236. When *átẹ* is joined to the negative mood, we have a double negation, which, however, does not, as in English, amount to an affirmation, but, as in Greek and Hebrew, is more intensely negative. Besides this it must be remarked that this combination is always prohibitive or hortatory; it is in fact a negative optative. This prohibitive character appears very natural, when we rightly understand the nature of *átẹ*. For although it is indubitable that it has actually passed into an adverb, and even into a conjunction, yet it is evident that it originally was the imperative of a verb now obsolete. The clearest proof of the latter circumstance is its occurrence in the plural form. There are also different forms of *átẹ*, identical with it in every respect except the sound, and probably more or less peculiar to different localities, viz. *wótẹ, ńtẹ, ńdẹ, ńde, wóndẹ*; plural, *átogō, wótogō, ntógō, ndógō, wóndogō*. But these forms are never followed by any mood except by the negative.

1. Instances of the negative with *átẹ*, when the latter is an adverb or conjunction—

šígā ńgạlārō teí, átẹ pẹ́rẹsẹní, "hold it well, lest it should escape."

kām dā gádubē gíbū kwōya, wáǵē wótẹ wúa šyúa túruiyendé, "if one has eaten hog's meat, I and he may not see each other in the next world."

wu agótẹ átẹ rúsgạní "I will not (wish not, may not) see this thing."

átẹ šímnẹmin šímālō rúsgạní, "may I not see tears in thine eyes."

2. Instances of the negative with *átę*, when the latter may be a verb as well as an adverb (sing.), and when it is merely a verb (pl.)—

átę ndúmārō gúllęmmí, "do not tell it to any body."
áfi nęmkętšindō yāyé, wótę kárgęnęmgā kámurō yímmí, "whatever your intimacy may be, do not give thy heart to a woman."
ndé ndárāma lúgęmmí, "do not go out anywhere."
ntógō gádūwí, "do not (you) quarrel."
wótogō lebála díwí, "do not (ye) make a palaver."
ndę́ lólōnęmmí, "do not (thou) tremble."
wóndę ágō átęgā gę́rę́mmí, "do not eat this thing."
átę nāndérō ísęm, ntsúruiyendé, "do not come to us, we will not see thee."

§. 237. The *imperative mood* expresses command, exhortation, request, as the following examples will show—

lēnógō, máleiga ŋgásō bóbōnógō, "go and call all the angels."
dēgá, gúlŋgē, pánę́, "stop, I will tell it to thee, listen."
súmōnęm, pę́rę́mmę́, ni pánę́, "open thy ears and hear thou."
tšínę́, lénę́, dígallan bónę́, "arise, go and sleep in the bed."
árę, gę́rtę, kágęnęm gónę́, kágē šē, "come, divide it, take thy part and give me mine."

The 1st person plural of the imperative has usually to be rendered in English by "let us"—

árogō, šígā kárąnnéogō, "come ye, and let us go near him."
tšínógō, lényogō, "arise, and let us go."
árogō, lényogō, páton námnyogō, "come, let us go and sit down in the house."
meítę bęlánden yónnēogō, "let us drive the king out of our town."
ŋgásō nā túlon námnyēogō, kąlándō āmpányogō, nyē, "we said, Let us all sit down in one place, and mind ourselves."

The imperative is always affirmative, and whenever it ought

to be negative or prohibitive, the negative mood with *atę* is used, cf. §. 236.

§. 238. It is strange, but not without parallel in Hebrew (see Ewald, §. 235. *a*), that the *imperative is used in indirect speech* which contains a resolution, determination, or wish, where we may use a *subjunctive*—

lḗnęm, Wádairō wōkíta tsębā́nęm, Wádai ísę, wúgā šḛ́sę, ni nánnḛ́ nęm, "thou goest, sendest a letter to the Wadaiese, that the Wadaiese should come and should kill me, and thinkest that thou wouldest remain" (viz. "quietly, unmolested").

wúgā rósęganḛ́, atęmárō kádiskō, "that thou shouldest hang me, therefore am I come."

§. 239. The imperative of the *verba declarandi* is followed by the second indefinite, which must be rendered in the English by an infinitive—

ām wúra ŋgā́sō bóbōnḛ́ ísa, "call all the great men to come."

šírō gúllḛ́ kídāntsę tsędę, "tell him to do his work."

§. 240. The *imperative* sometimes, though rarely, assumes the *suffix bē*, for the purpose, as it would seem, of rendering it more solicitous, or emphatic—

"*álla andírō kásām pínḛ́bē*!" *nyē logónyen,* "O God, breathe wind upon us! we prayed."

wúrō kómbū šḗbē, "O give me food."

§. 241. It is very peculiar that the *imperative* assumes a *dative termination* when it corresponds to our infinitive in negative questions. The dative suffix is owing to a negative verb, as *dámgin, wáŋgin,* which are usually followed by a supine (see §. 262.). An infinitive could always be substituted for this imperative without altering the meaning, so that we might say *the imperative stands here for an infinitive.* But the real origin of this construction seems to have been, that the imperative was considered a literal quotation, so that, *e.g.*,

ši árẹ̄rō wátšī, "he dislikes to come," has to be explained thus, "he dislikes (*wátšī*) the request: 'come'" (*árẹ̄*). When the phrase stops with the imperative, which is often the case, it must be considered elliptical, a negative verb being omitted—

ni wúrō ágō šḗrō? or *ni wúrō ágō šḗrō dámnẹmī?* or *ni wúrō ágō kẹntšórō?* or *ni wúrō ágō kẹntšórō dámnẹmī?* "dost thou refuse to give me something?"

wúrō gullẹ́rō? or *wúrō gullẹ́rō wánẹmī?* or *wúrō gúlturō?* or *wúrō gúlturō wánẹmī?* "wilt thou not tell it to me?"

§. 242. The *conjunctional mood* presents an action as having occurred previous to another, or places it in the relation of antecedence. This mood answers in force to the absolute genitive of Greek participles, and forms the great connective between propositions, thus making up for the lack of certain adverbs, conjunctions, and, in part, of relative tenses (cf. §. 230.). The *past conjunctional* indicates antecedence to a past act, and the *future conjunctional* antecedence to a future one; hence, the former is followed by a verb in the preterite, and the latter by an indefinite, a future, or an imperative.

kánẹm sandígā gōgányā, kóa tšítsẹ, "when sleep had seized them, the man arose."

kašínyā, mei létsẹ, pántsẹn tsẹ́ptšī, "when they had come, the king went and dismounted at his house."

kargāgẹ́nyā, málināma ŋgásō nā málināntsáberō káššō, "when he had entered, all the dyers came to their dyeing-places."

kolōgigẹ́nyā, wásilī gẹrátei, "having thrown it away, the white men hid themselves."

kū wu léŋgīa, íseskin bágō, "when I have gone to-day, I shall return no more."

námgīa, kámūni kōáŋgā ámānísōyē tšẹ̄rágō, "if I would remain, all the men of my relations would love my wife."

nónẹskīa, nírō gulntsẹ́skē: sabarátẹnẹ́, "when I know it, I will tell thee: get ready."

nígā yáskīa, wótę kámūnęmmō męrsānęmmí "if I shall have carried thee, do not trust thy wife."

nỉyē yímpiyāyé lóktę tsętīa, wōgęrma yákkę́, "give notice when it will be time."

§. 243. As condition is always something which must take place at a future period, the Kanuri, not altogether without reason, considers it a time-relation, and supplies the want of a *conditional mood* by its conjunctional. Thus employed, the conjunctional can be followed either by a future or a perfect tense, the latter appearing to convey greater emphasis or certainty.

wúrō kálgū šímīa, wúgā sętí, "if thou give me a shirt, I shall be satisfied."

kęntsāmbū kęntsānęmin tsúgīa, kámtę tšétšin bágō, "if blood drops from his nose, it will not kill that man."

ši lárdęrō gágīa, lárdętę ši pátsęgī, "if it comes into a country, that country will be lost."

kōáṅgā mána tsúrōntsíbē pęrętsę, kámurō gúltšīa, áširntsę állayē pęrętsonō, "if a man discloses to a woman his inward thought, God will disclose his own secrets."

§. 244. Sometimes the future conjunctional stands for the past conjunctional, viz. in narrating what frequently or usually happened, and in this case the future conjunctional is likewise followed by a past tense.

pátorō gónyē tšyēya, gębam máfundi gónyē, "when we had taken them and come home, we took a large pot."

kaúyē tsúruiya, káfī ártšī, "when the sun had seen them, the locusts were dry."

pépetōntsę́ pęrtē dátšīa, rórē, ṅgérō támnyē, gąnányēya, ganá ganán káyēnyen Káyēnyē dátšīa, lóktę káfibē kótšī, "when we had fully plucked out their wings, we took them and put them into pots; and having kept these, we fried them little by little. When we had fried them altogether, the time of locusts was over."

ši létšin, rúntsę sǫuargátę: "búltū ši páton náptsęna, wu ísęskē, dā yétsęskē, góŋgē, nāntsúrō yáskīa, ši tšítsę, nányin tsę́māgę, wúrō ganá šía, ši ŋgúbū gótšin" tsę málam dę́la rúntsę nemę́tšin, "priest jackal went, reflected, and said by himself, The hyena is sitting at home, I come, kill game, take it, and when I have brought it to him, he rises, takes it from me, and having given me a little, he takes much."

§. 245. In further illustration of the above statement, that the conjunctional is *the great connective means between propositions*, the following examples may be adduced—

kadínyā, tátagā kígorō: áfirō yírębmin? tsę kigōrę́nyā, tátayē kóarō: wúa abányūa, kę́legę látārō kaššéndēa, kę́legę lán-yent' abánīe wúrō: kę́legętę tsúlugīa, šígā ŋgą́lārō teí, átę pę́rębssęní! tsę, wu námgąna tši bę́lágāben, abáni bę́lágā tílō látsę, nānígā kārąŋgányā, kę́legę tsúlūgintę́ kirusgą́nyā, kę́legęgā kitasgę́nyā, kę́legę múskōnyin pę́rębssę, káragārō kargágō. Kárgāgę́nyā, abáni kę́legę kirúnyā, kę́legę kára-gārō gágī. Kargāgę́nyā, ába kę́legęgā tsúrui. Kirúnyā, abáni gęrgátsę, wúgā lātęrámnyin bágęsgonō. Bagęsgányā, šimnígā tsętúlugū. Kitúlugę́nyā, wúrō: lę́nę́ karagānę́mmō! tsę wúgā yágusgonō, kónō tátayē kóāturō, "when he had come, he asked the boy, 'Why dost thou weep?' Having asked him thus, the boy said to the man, 'I and my father went to dig up a wild dog, and when we were digging for the wild dog my father told me, 'When the wild dog comes out, hold it fast, lest it escape.' Whilst I was sitting at the opening of the hole, and my father had dug up one hole, till he came near to me, I saw the wild dog as it came out, and having seized the wild dog, it escaped from my hand and entered into the forest. Having entered, and my father having seen it, the wild dog was gone into the forest. Having gone in, my father saw the wild dog. Having seen it, my father was vexed, and knocked me with

the spade. When he knocked me, he struck out mine eye; and having struck it out, he said to me, Go into thy forest. Thus he drove me away, said the boy to the man."

meíyē šírō, ńgō pérōni átę wurátsę, kámū tsętīa, lényem, nā kęngal tsúlūgin rúmīa, wóltęm, nānírō ísęm, wúrō gulúsęmīa, pérōnítę kámurō nírō ntšęskō, kónō meíyę šírō, "the king said to him, Behold, when this my daughter shall have grown up and become a woman, and if thou wilt go and see the place where the sun rises, I will give thee my daughter for a wife, when thou shalt have returned to me and told me of it."

§. 246. The frequent repetition of the conjunctional being monotonous, it is often made to alternate with *tę*, which has a similar force, cf. §. 173.

nā pęr ngęręmtibéturō kašínyā, pęrgā ngęręmtseitę, pęr tátātibétīe pęr ngásōga kótši nęmdónyin, "when they had come to the race-course, and galloped the horses, that boy's horse exceeded all the others in swiftness."

tsábārō katamúnyā, íseitę, mínātęga kárąngędányā, mínātęga tsárui, "when they had entered on the way and were coming, they, having come near the lion, saw the lion."

kitányā, gátšīntsę ganátiyē, tsédīga wútšintę, núfū tílōga gótši, "when it had caught them, and her younger sister looked upon the ground, she took a ground-nut."

abgatęnyā. ši létšintę šyúa kúguiwa kąlā fóktsei, "he having left, met a fowl as he went."

This alternation of *tę* with the conjunctional seems to be owing merely to a rhetorical reason; and, not unfrequently, several forms with *tę*, or several conjunctionals, follow in immediate succession—

kadínyā, sóbāntsęga bóbōtšintę, sóbāntsę, nęm tsáktsęgęnātę, wu nęmníga pęręmgin bágō, "when he had come and

called his friend, his friend having shut his house said, I shall by no means open my house."

šitẹrátsẹ dāgányā, kábū yásgẹ kītẹ́nyā, sádāga yásguābē sadakkányā, kábū túlur kītẹ́nyā, sádāga túlurwābē sadakkányā, létsẹ, kámu gadé tsẹ́dẹ, pátorō kígutō, "when he had buried her, and when after three days he had brought the three-day's sacrifice, and after seven days the seven-day's sacrifice, he went, took another wife, and brought her home."

§. 247. The conjunctional mood of other verbs is frequently *avoided by dāgányā*, the conjunctional of *dáŋgin*, in which case this verb sinks down into a mere auxiliary verb; comp. also §. 231.

As *dāgányā* is usually preceded by a verb in the second indefinite, together with which its force is identical with the mere conjunctional of that verb (*e.g. kasálta, dāgányā = kasalgatányā*), it would appear natural, to consider *dāgányā*, together with the preceding indefinite, as a mere *circumscription* of the conjunctional; and although virtually it comes to this, yet formally they must be kept asunder, as we may learn from the examples adduced in §. 228., and *dāgángā* must be considered by itself as an auxiliary verb.

dáŋgẹl sándi nótsāní; kasáltā, dāgányā, pántsārō létsei, lit. "the monkeys, they knew it not; they wash themselves, it being done, they went to their home," *i.e.* "when the monkeys which did not know of it, had washed themselves, they went to their home.

ťsa, nẹ́mtsa tẹ́mtsei, nẹ́mtsa tẹ́mtsā, dāgányā, táta, šyúa kámuntsúa nẹ́mtsan náptsei, "they came and kept silence; when they had kept silence, the boy, with his wife, sat down in their house."

málam Lámīnu sandírō álla tsugórẹ, dāgányā, Fuláta, tsúrō bẹ́rniben, meíga tsárui, "when priest Laminu had begged God for them, the Phula within the capital saw the king."

ši tšíťẹ, létsẹ, bánō tšíbī, bẹ́ogō tšíbī, kásunī mátšī, ŋgásō, mátsẹ,

dāgányā, tšítsę, kǫ́a bóbōtsę, "he arose, went, bought a hoe, bought an axe, sought seed, and having sought all, arose and called a man."

§. 248. Generally the conjunctional mood is merely a repetition of the last preceding verb; but it very often repeats not only the verb, but the whole phrase connected with it—

mína tšīgányā, pḗrōga báktšin gonō. Pḗrōga báktšin gányā, tátāye kátsagāntsę́ga gǫ́tsę, "the lion having risen, intended to strike the girl. He having intended to strike the girl, the boy took his javelin."

kigōrę́nyā, "wu kárgūni tsǫ́útšin" gonō. "Wu kárugūni tsǫ́útšin" gányā, abáyē, "he having asked her, she said, My tooth aches. She having said, My tooth aches, the father replied."

tátāyē, "galę́ wu lḗngin" gonō. "Wu lḗngin" gányā, dḗgārō kílugō, "the boy said, Then I go. Having said, I go, he went out."

§. 249. After subordinate conditional propositions, the English language is far more sparing in the use of the conjunctions "so, then," than the German with its "so, dann, alsdann;" but the Kanuri is still more sparing in this respect, and *scarcely ever makes use of conjunctions after the conjunctional.* Yet there are some few instances where conjunctions are used; *e.g.*

lēgányā, wóntę andíyē tšínyē, Bósorō lḗnyē, "when he had gone, then we arose and went to Boso."

§. 250. When the conjunctional is connected with a word terminating in *yāye* or *sō*, the Kanuri is so expressive that we cannot imitate it in English, but have to leave the force of either the conjunctional or *yāye* unexpressed—

krígurō lḗnęmīa, ndúyāye krígęn tsátseiya, kām 'dáguyāye tšešḛ́šīa, kǫ́únęmtę́ga gṓnęmīa, ámtę ṅgásō tšítšęda, "when thou shalt have gone to war, whomsoever they will pierce, how many people soever they may kill, if thou wilt take thy stone, all these people shall rise up."

yímpisō dā yétšēya, "whenever (and if) we had killed game."
yímpiyāye kām šyúa tságādẹnātẹ́gā tsúruiya, "whenever he sees the man with whom he has been quarrelling."
ndárasō látseiya, kọ́úwa, "wherever they dig, it is stony."
ndáranyāye andígā sáruiya, šešẹ́sō, "wherever (and whenever) they see us, they kill us."

§. 251. Whereas the indicative mood of a verb expresses the mere exercise of an energy as either momentary or lasting, and in such a manner that the idea of activity, the peculiarly *verbal* quality, predominates, the *participial present*, similarly to a participle or adjective, exhibits the same as a distinguishing *characteristic of the agent*, as something attached to his person, or a lasting state or condition. Thus it may be used as the simple predicate of a proposition, as also the participle in Hebrew; *e.g.* Judg. xvii, 9, אָנֹכִי הֹלֵךְ, *wúyē léngạna,* "I am going." Isa. xxxvi, 11, שֹׁמְעִים אֲנַחְנוּ, *ándi pányēna,* "we hear;" or, in connexion with other propositions, to indicate a state or condition during which an action takes place; or, just as a participle or adjective, in order to qualify a noun.

1. Examples where the participial is the predicate of detached propositions—

ándi nígā́ nóntšēna, "we know thee."
tsúrō kitábubèn tsábā ńgạlā mbétši, nándi rúwa, "ye see that within the book there is a good way."
áfisō nónẹmma, "thou knowest every thing."
ndú kẹnígẹ nótsẹnāgō? "who understands (the use of) arrows?"
pérō pérō ganí, kāmútsẹna, "the girl was no longer a girl, she had become a woman."

2. Examples where the participial is used similarly to the conjunctional mood.

The use of these two forms does not altogether coincide, the former standing for the time-relation of *contemporariness*, and the latter for that of *antecedence* or *succession*.

In this respect the Kanuri participial agrees with the use of the Latin, Greek, and English participle.

sándi bŏ́tsana, Nyamnyám dínīa búnyē tšĭ́tsa, nā šŏ́guberō lebálarō kášyō, "when they were sleeping, or, they being asleep, the cannibals arose at night, and came to the sheikh for war."

sága krĭ́gę Fulátābē tšĭ́tsęnāwa dínīa nę́ńgąlī, "the time when the Pulo-war began, was the rainy season."

sándi ńgā́sō súmōntsa pę́rę́mtsāna, mána kā́mubē pā́ntsei, "they all, when they opened their ears, heard the woman's word."

With the temporal case-termination, however, and sometimes also with that of the genitive, the participial has exactly the same force as the past conjunctional mood; *e.g.*

sā́fi kḗogutō? Lḗnęmmā́tęn kḗogutō, tsę kā́mūyē kŏ́antsúrō gulgónō. Kŏ́ayē: lḗnęsgąnā́tęman kḗogutō? tsę kā́mūntsę́gā kı̀gorō. Kā́muyē: lḗnęmmā́tęman kḗogutō, "at what time did they bring it? The woman said to her husband, 'when thou hadst gone, they brought it.' 'When I had gone they brought it?' asked the man of his wife. The wife said, 'when thou hadst gone they brought it.'"

náptsęnābē kā́bū ndíwa, kŏ́līram tšĭ́tsę, "having sat down for two days, the wood-demon arose."

3. Examples where the participial is an adjectival qualification of a noun"—

wu tsánei rā́gęsgąna mā́nḗ, "seek for the clothes which I like," lit. in German, "suche die ich sie liebenden," *i.e.* "die von mir geliebten, Kleider."

mána rōntsíyē wā́tsęna šírô gúltsei, "they tell her a word which her soul does not like," lit. in German, "sie sagen ihr ein ihre Seele nicht liebendes," *i. e.* "von ihrer Seele nicht geliebtes, Wort."

ši ṅgúdorō agó ṅgạlā tsẹ́dẹna, ṅgúdō šírō kárgun tšína mei nótsẹní, "the king did not know that he had been doing good to the bird, and that the bird had given him a charm."

dágẹl tšétsẹna gótsẹ, pántsurō létši, "he took the monkey which he had killed and went home," *lit.* in German, "er nimmt den er getödtet habenden (*i.e.* den von ihm getödteten) Affen," &c.

kóa ṅgạlárōntsẹ dzādzirmágā tšétsẹnágā kámū kanášinlan tsúrui, "the woman saw in her dream the man whose ram had killed the leopard."

ši mánāndō nemẹ́nūwa ṅgásō pántsẹ, "he heard all the words which you were speaking."

pāntsúrō kašínyā, kámū állabē tsẹrạ́mbūna sándi tsúrui, "when they had come to her house, they saw that the woman was dead."

§. 252. The *past participial* does not appear to be of very common use, and its force coincides with the participial present, when this refers to past time.

sóbāntsẹ málambē tšīgánna, kábūntsẹ píndi ndúrī lēgánna ši tšīgányā, kábū mágūa létsẹ, málammō nátsẹgī tsábālan, "when his friend, the priest, had risen, and had been walking for three months, he arose, and, walking for one week, overtook the priest on the way."

§. 253. The *future participial* corresponds to the Latin gerundive, and conveys the idea of necessity or possibility.

1. Examples of this description—

mei mána nemẹ́tsanna nótsẹní, "the king did not know what to say, or what he should say," or more properly, in German, "das zu sagende Ding," or in Latin, "verbum dicendum."

kómbū tsábālan tšíbūná tšō, "he gave him food which he might eat on the way."

wu rúskīa, mána nírō guluntsạ́sgạna mbétši, lit. "when I

have seen it, there will be a word which I may tell thee," *i.e.* "I may have something to tell thee."

pā́ntsān náptsāna, ágō tšḛ́dḛna nṓtsāní, "they were sitting at home, and did not know what to do."

mána nemḛ́tšḛdāna nṓtsāní, "they did not know what to say."

labár kadínyā, ndúyē nā kḛ́lā tšḛsákḛna nṓtsāní, "when the news came, none knew where to lay their head."

2. The future participial of the verb *ŋgin* or *nḛskin* is, however, used differently, being met with where the present participial is expected—

"*pḛ́rōni nírō kámurō ntšískin*" *tsámmātḛ́, wu lḛ́nḛskē, íšḛskī*, "as thou hast been saying, I will give thee my daughter for a wife, I went and came back again."

átḛma mána wúrō gúlusḛ, nírō guluntsḛ́skē, ni rúfūnḛ́ tsánnātḛ wúrō, "this is a word which he has told me, that I should tell it to thee; write it as he has been telling it to me."

"*ágō yā́sgḛ ndā́sō ŋgúbugō?*" *tsámmātḛ́, mánātḛ wu gḛ́dīntsḛ nṓnḛsgḛní*, "as thou sayest, Which three things are most numerous? I do not know the meaning of this word."

§. 254. The above are the moods for which the Kanuri has distinct forms; and as many other languages have also separate forms for some other moods, it now remains to be shown by what means the Kanuri makes up for its lack of these. The probability that, in the earliest stages of language, all moods have been expressed by time-forms, and the present practice in many languages of employing tenses instead moods (*e.g.* thou *shalt* not kill, *non occides*, *μὴ φονεύσης*), leads us to look for the wanting forms of moods among the tenses.

We have already seen, in §. 243., that the Kanuri frequently employs the *conjunctional* instead of a *conditional mood*. The absence of this latter mood is further supplied by the *indicative*

mood in its different tenses, as may be seen from the following instances—

tšā málamtę́ ísę́, ádimmō mána nemę̱́tsę́gę́ní kwōya, ádim kę́lāntsę́ tšę́́tšin, "if the priest had not come and spoken a word to the eunuch, the eunuch would have killed himself."

tšā búrgon kā́mū pándę́sgę́nātę́, táta kōáṅgā wúrō tsámbō kwōyá, kó́a bā́nōni tsę́́māgi múskōnyin, "if the wife whom I first had, had borne a male-child for me, then would he have taken the hoe out of my hand."

tšā wu tsábālan wú́a nyú́a kę́lā fóktseiyē nó́nę́sgę́ná kwōya, pā́ton tšī́tsę́gę́ní, "if I had known that I and thou should meet on the way, I would not have started from home."

nígā ntsurúsgę́nātę́, dā́nę́skē, nígā ntšigó́rę́skōbá? "would I stop and ask thee, if I saw thee?"

kā́mū ndí díbī kwōyá, komā́ndē andírō gúltšin bā́gó́ba? "if it were bad to have two wives, would not our Lord have told us so?"

§. 255. A *subjunctive* is quite foreign to the Kanuri, and it employs in its place the following forms—

1. The first indefinite—

kó́ayē: ā́fi dískē, dúgō kó́a átę́gā táskin, "the man said, What must I do that I may take this man?"

fári gę́sgāben kómbū mátsę́, andírō sádę́, buíyen, "he sought food on a tree, and gave it to us, that we should eat it."

2. The second indefinite—

mártę́gę́nógō, yim kā́sugurō lę́́nuwīa, wúgā bóbōsę́nógō, ntsagáskē, lę́́nyē, "please call me on the day when you are going to market, that I may follow you, and we may go."

wúgā sę́rā́gę́min nę́min, "thou sayest that thou lovest me."

nę́́mdē tę́́mnę́́, gā́gē, "build thou our house, that we may enter it."

3. The future—

ni kạ́nānẹ́mwā kwōyá, wúgā dáṇẹm šigǫ́rẹmbá, "if thou wert hungry, wouldest thou stop and ask me?"

pānírō íṣẹmīa, tátātẹ bóbōṇẹskē, ni šígā tšírum, "when thou hast come to my home, I will call the boy that thou mayest see him."

wu nígā ntṣerágẹskīa, komándē tširágẹní, "if I were to love thee, our Lord would not like it."

tsatándẹ dátšīa, kolǫ́tsa ártsonō, "when they have built it, they leave it that it may dry."

4. The future participial, see also §. 253.—

mána nemẹ́tsǫuwa nǫ́nūwí kwōya, "if ye did not know what word ye should say."

sǫ́bāni átẹ ágō wúrō tsẹ́dẹnātẹ́ kām tšídẹna mbétši kwōya, "whether there is any body who would do what this my friend has done for me."

5. For examples where the imperative occupies the place of a subjunctive, see §. 238.

§. 256. The lack of a *voluntative* or *optative mood* is commonly supplied by the *indefinite* II.; as,

kǫ́a mánātẹ́gā pántsẹnātẹ́, pántsẹ ńgạlārō. Kām mánātẹ́gā pántsẹnítẹ, šímā nótsẹ, wāgéya létšīa, nā tšírēben ndúyāye pāntsónō, "let every man who hears this word hear it well. And any one who does not hear this word, may he know that, having gone to the next world, every one shall hear it in the place of truth."

kǫ́a tšítsẹ, nā meíberō lēgónō, meírō: állā bárga tsakẹ́, állā kábūnẹm kúrūgurō tsẹdẹ́, állā nasárntsẹ, állā níga ṅgúburō ganátsẹ! "the man arose, went to the king, and said to the king, God bless thee, God make thy days long, God prosper thee, God give thee long life!"

málam Fulátabē kúrayē: ndúyē bẹlántsẹn létsẹ náptsẹ: krígẹ dátši; tálaga ṅgásō, ndúyē létsẹ, bárētsẹ! tsẹ málam Fulátabē,

andírō gulgónō, "a great priest of the Phula said to us, Let every one go and settle in his town: the war is over: as to the poor, let all go and do farm-work."

§. 257. We have already seen (§. 224.) that the proper time of the second indefinite is usually to be derived from the tense immediately following, so that the indefinite II. might be considered in itself as tenseless; we have also observed that a case-termination (§. 154.) or a demonstrative pronoun (§. 175.) is frequently added only to the last of a number of words to which it logically belongs. Now this same tendency of the language, to express certain grammatical relations of a whole group of words only in the last of them, shows itself also in several other instances, which may here, after the tenses and moods, be conveniently brought under one view. At first this peculiarity of the Kanuri is calculated to excite surprise; but in reality it is nothing but what is often met with in the English and other languages, with this only difference, that in the latter the grammatical relation of such a group of words is indicated at the beginning, and in Kanuri at the end. The form converted in Kanuri is always the second indefinite, but the form converting can be various, viz.—

1. Aorist—

wu šígā yardúgẹskē, tsábālan kolōgóskō, "I accompanied her and left her on the way."

wóltẹ, ťsẹ, ṅgúdō gǒtsẹ, tsẹ́bā gẹ́sgārō, pátō ṅgúdōbēlan ṅgúdō ganátsẹ, tsédirō tsẹ́bgonō, "he came back, took the birds, climbed up the tree, put the birds into the birds' nest, and came down to the ground."

tšǐtsẹ, dántsẹ gǒtsẹ, tsába pátō búltubē kolǒtsẹ, tsába pāntsíbē gǒgonō, "he arose, took his meat, left the way to the hyena's house, and took the way to his own home."

2. Perfect—

sándi tšītseíya, šígā bóbōtsa, ntsáturō wátsei, "when they

had risen, they did not call him, and did not like to carry him."

tátoā ŋgúdō kolǿtsa, tsagásę, pántsārō létsei, "the children left the birds, ran, and went home."

mána búltubē pántsę, tšǿtsę, rúntsęn gęrátī, "he heard the voice of the hyena, arose, and hid himself alone."

3. Indefinite I.—

yímpī wóltē, ťšyē, bárēnyen? "at what time shall we come again and work?"

dzádzirma, dínīa bunétšīa, tšǿtsę, tsúrō bę́lāberō ťšin; ťšīa, kánī tsúruiya, tšétsę, gǿtsę, létšin, "a leopard used to rise at night, and to come into the midst of the town; having come and seen a goat, he killed it, took it, and went off."

4. Future—

ńgęlī ndí kǿtsę, kęnyásguātę́, kámdō kúra tílō nū, nándi ŋgásō tsáptū, šitę́rántsurō lénū, nā tílon náptsǫu, "after two years, in the third, one of your great men will die, and ye all shall assemble, go and bury him, and sit down in one place."

ndáranyāyé, wu lénęskē, mátsoskō, "wherever it may be, I will go and seek it."

logóni komándē pántšīa, wu nandírō ťsęskē gúluntšędáskō, "when our Lord has heard my prayer, I will come to you and tell you of it."

5. The negative mood, or a negative particle—

a. *nóŋgąnā kwōya, wu pányin tšťingē, krťgurō létsąsgąní,* "if I knew it, I would not get up in my house and go to war."

ši kábū tílōma bóbōtsę, sándī ndí nemętsāni, "he did not call her on any day, nor did either of them speak."

kę́ngal tsukkúrīa, kāmúfīma súntog gǿtsę, pátō pę́rātšin

bą́gō, "when the sun has set, no woman takes a broom to sweep the house."

b. It may even happen that, from this practice, the negation is attached to a word to which it does not logically belong—

ši lemántiyē kolǿtsę nǿntsęní, "the goods do not let him know thee."

ši tílōntsę keíwātę ráktsę gǿtšin bą́gō, "he was not able to take the bag alone."

Fuláta ām bę́labē kolǿtsa kída kúlōbē tsádin bą́gō, "the Phula did not let the people of the town do farm-work."

nā lę́nęm, kómbū mą́nęm, kútęm tšíbumma bą́gō, "there was no place where thou couldst go and seek food and bring it to eat."

ágō rúsgąnítę nírō gulntsę́skē argalámnęmin rufútsammí, "what I have not seen, I do not tell thee to write with the pen."

wúrō ágō ganá sádę tatoānírō yískin bą́gō, "they did not give me any little thing, to give to my children."

wu tšilwátę kolǿnęskē lętsanní, "I shall not suffer this rat to go."

6. The imperative mood. This is of very rare occurrence—

tílō ką́gęnęm, bām, lēnę́, tílō tšę́nęm yātę́, "one is thine own, mount it and go, and draw and carry the other."

šímnęm tsáinęm bōnę́, "shut thine eyes and lie down."

7. The conjunctional mood—

a. *ką́mmō ágō gǿngē yískīa*, "when I take something and give it to somebody."

ni álla logǿnęm, állayē bánāntsęgę; pándęm tą́mīa, nānírō kútęm, "do thou beg of God, that God may help

thee; and if thou hast received and taken it, bring it to me."

āntsáni ladęskē wóltęskīa, nandígā beántšędáskō, "when I shall have sold my things and returned, I will pay you."

b. It must be remembered, however, that it is far more frequently the case that a second indefinite is *not* converted before a conjunctional—

wúrō nā ganá šē, námnęskē! kąnáyē sętána, dallítę dębánęskē, wárnęskē! gęręskīa, dęlāgę kótšīa, wu lénęskin, "give me a little place that I may sit down. I am hungry, and will slaughter my buck and roast it. When I have eaten it, and the rain has passed, I shall go."

Bǫrnútęn kām létsę, kúlōntsę dábū káragābēn tsáltsę, árgęmtsę tsęnátę, bárētsę; kombútšīa, kąmáun tsúruiya, íšin kúlōtúrō, "in Bornu one goes and cuts his farm in the midst of the forest, plants his guinea-corn, and weeds it; but when it has become food, and the elephants have seen it, they come to the farm."

8. The participle—

wu kū lóktęní, állayē tamíssę šínnātę kū dátši, "to-day my time which God has counted and given me is over."

ši ndáran kām dégę tsębándę, pántsęn tsúgūtę gąnátsęna? "whence did he obtain the four persons whom he brought and located in his house?"

nā létsa kómbū mátšędāna nótsāní, "they did not know where to go and seek food."

9. The sign of interrogation—

ni tšínęm, dánęmmí dúgō, sálā tšítsę, nírō dántšigunōbá? "if thou dost not first rise up and stand, will prayer rise up and meet thee?"

tígīnẹm kalấfĭa ganí dúgō tšĭ́nẹm, salítsambá? "if thy body be not first well, wilt thou rise up and pray?"

ni yĭ́rẹmīa, abấnẹmma yānẹ́mma kū tšĭ́tsa, náptsa, sandígā tšúrumbá? "if thou criest, will thy father and thy mother rise to-day and sit down, so that thou mayest see them?"

§. 258. The infinitive, including the noun of action or abstract verbal noun, (see §. 26.), is often *used objectively*, the possessive pronoun, with which it is connected, containing the object—

wu nānẹ́mmō kádiskō logŏ́tẹnẹ́mmō, lit. "I am come to thy begging;" *i.e.* "to beg thee."

kuŋgórōntsẹ tsarấgẹní, lit. "they do not like her asking," *i.e.* "to ask her."

§. 259. When used *subjectively*, the possessive pronoun, being likewise changed into a personal one, becomes the subject, and the infinitive its finite verb—

nándi ấfi kẹndĕ́ondō? "why have you come?" *lit.* "what or why is your coming?"

ấfi kúrrundō? tšĭ́rē nemẹ́nógō, "speak the truth, what did you see?" *lit.* "what was your seeing?"

§. 260. Sometimes the infinitive is used *absolutely*, when its force answers to the well-known "*infinitivus absolutus*" in Hebrew—

karấtẹ, karấnẹm kitábū díniābē ŋgásō dátšiyāyé, lit. "as for reading, thou mayest have finished reading," *i.e.* "thou mayest have finished the mere reading of all the books of the world."

§. 261. The infinitive is also frequently *avoided* where we might expect it, and the forms occupying its place are—

1. Indefinite II.—

lukrán ágō tšírē bấgorō tsẹ́bū ši tsúrui, "he saw him swear on the Coran to an untruth."

ńkíma dátsę tsāní, "he does not stop even to drink water."
kóllę, rúntsęma létsę, "let her go alone."
kę́rbūni méogu lagąríwa, dúgō karáńgē tsębgóskō, "I was eleven years old when I left off reading."

2. Indefinite I.—

rágęmī yífūmin kwōyá, "If thou like to buy it."

3. Perfect—

pāńgányā, ńgampátūga kolótsę létšī, "when he had heard it, he let the cat go."

4. Aorist—

atęmárō kolótsa kárgā, "therefore they let it live."
kolósęm lēgóskō, "thou lettest me go."

5. Conjunctional mood—

sandígā rúskīa rágęskī, "I like to see them."

6. The Future Participial—

nemę́ nemę́tsanna nótsęní, "he did not know a word to say."

7. The verb *ńgin* or *nęskin*—

bęláfirō létšīyāyé "kámū máńgin" tsę, pérō tsádin bágō, "to whatever town he went, in order to seek a wife, they did not give him a girl."

kámū nę́mmō gágę, pérōntsúrō bánātsęgin tsę, "the woman enters the house to help her girl."

lénęskē, kómbū máńgin 'gē, "I went to seek food."

§. 262. With the dative termination the infinitive answers to a *supine*, just as we know from the old German that the English and German supine were originally the dative of an infinitive; see Latham's English Grammar, §. 454., and Becker's Deutsche Gram., §. 248.

The supine I met with after the following words most of which are verbs—

áptęskī: *ńgō kóātę áptī létūrō*, "behold this man has left to go."

badíŋgin : lemán bę́labē ŋgásō tamóturō badígonô, "he began to put an end to all the goods of the town."

dántsę ŋgásō dírtsę wárturō badígonō, "he cut up all his meat, and began to roast it."

kídāntsa badítsei, ndérō, "they began to do their work."

badíŋgin, however, is also very frequently construed with the simple infinitive, without case-termination—

šúa kóāwa létę badítsei, "he and the man began to walk."

márba látę badīgę́da, "they began to dig a hole."

dámgin : ši sandírō dáptši ládorō, "he refused to sell it to them."

dúŋgin : šígā dútsei ntšę́otsōntsúrō, "they pursued it to kill it."

ganá (an adj.): *sándi lę́turō dúnōntsa ganá*, "their strength to walk is small."

ísęskin : kasálturō ísei, "they came to bathe."

lę́ŋgin : nā málamberō lēgę́da, nígā ndérō, "they went to the priest to marry."

kásugurō ntsúnturō lēgę́da, "they went to market to beg."

máŋgin: ndúsō kā gótsa, wúgā ntšę́otsorō mátsei, "they every one took a stick and sought to kill me."

mbę́lāŋgin: Šógę šígā mbę́lātšin ntšę́otsorō, "the sheikh watched him to kill him."

nótęskin : kúmō gótārō kām tsónōtę, "they sent somebody to take the calabash."

rágęskin : ndúyē šígā wúturō tsęrágęna, "every one liked to see him."

rítŋgin : sándi lę́turō rítsei, "they fear to go."

rítši kęndérō, "he feared to come."

tamáŋgin : pérō kágęlmābēga ntšę́otsorō tamátši, "he wished to kill the blacksmith's girl."

táskin : ŋgō, ŋgampátū tsátānu ntšę́tsorō, "behold, they had caught a cat to kill it."

tẹgḛ́ri : *kánnu sandírō ntšḗtsorō tẹgḛ́ri*, "it was impossible for them to quench the fire."

wā́ṅgin : *mána abā́ntsibē pā́nturō wā́tšī*, "he would not listen to his father's word."

kẹ́saintsẹ́gā kolṓturō wā́tšī, "he did not want to let his mother-in-law go."

yā́skin : *kām 'di kẹ́rī tšḗtsana ntšḗtsorō tsásātin*, "two men were drawing a dog and carrying it to kill it."

§. 263. The difference in use between the *present* or *active participle* and the participial, appears to be that the latter always refers to one particular action, occupying a definite space of time, as a real historical fact, whereas the former is more ideal or abstract than historical, and expresses the general fitness and ability or readiness for an action, as well as a practice in, or constant occupation with, any work.

1. This participle is frequently used as a *substantive* or *name of the agent*; as,

dḗtẹma, "cook."	*sālḯtẹma*, "worshipper."
logṓtẹma, "beggar."	*ndíōma*, "workman."
kẹntšífōma, "buyer."	*kúrrūma*, "seer."
kẹlládōma, "seller."	*mbā́tẹma*, "swimmer."
bibḯtẹma, "spoiler."	*kasáltẹma*, "washer."
kombúma, "eater."	*ntsákkareíma*, "teacher."
kẹntsā́ma, "drinker."	

2. It does not seem to be very frequently used as a common *participle*; yet we have met with the following instance—

kẹ́rmā ndúyāye kā́m 'gạlā ndḗoma ńgạlāntsẹ tsẹ́din, kām díbi ndḗoma díbīntsẹ tsẹ́din, "at present every one who is doing good, does his good; and whoever is doing evil, does his evil."

3. This participle is especially used in negative propositions.

which do not refer to one historical action, but to a general and lasting state or condition—

áširndō állayē tsáktsẹna kām pẹ́rẹmtẹma bā́gō, "God is covering your secret, and none may uncover it."

nẹmsóbāndétẹ díniā átẹn kām pártẹma bā́gō, sai álla, "there is no one that can dissolve our friendship in this world, except God."

kām kámāntsibē ágō bibítẹma bā́gō, "there was no one that destroyed any thing of the other."

kām kámāntsurō ágō díbi ndéoma bā́gō, "there was none that did any evil to the other."

kẹrúnyā, kām tílōma fúgurō kótẹma bā́gō, "when they had seen it, there was not one man that went farther."

§. 264. The *past* or *passive participle* is properly *passive*, when formed of transitive verbs, but when formed of intransitive verbs it is merely *past*, and generally coincides in force with our participle present—

ŋgalárō nā dzádzirmáben dāgáta bẹ́lāma létsẹ tsúrui, "the magistrate went and saw the ram standing with the leopard."

ándi tsúrō bẹ́rnibēn nábgata, dúgō wásilī bẹ́lāntsẹn tsúlūgẹ, "we were sitting in the city, when the white man left his town."

keári dāgátarō tšō, "he gave it to the old man who was standing there."

tígi kóābē kirúnyā, wulgáta, "when he saw the man's skin, it was peeled."

dántsẹ árgata gótsẹ, "he takes his dried meat."

kadínyā, tšínna ŋgásō tsakkátāga, "when he came, all the gates were shut against him."

kúgui wárgata múskōn tsẹ́tāna, "he was holding a roasted fowl in his hand."

§. 265. In its *objective inflection* the Kanuri possesses a means for frequently avoiding the use of pronouns, viz. always when the latter are indicated by the verbal form. The language, how-

ever, does not always avail itself of this advantage, but indiscriminately uses or omits the pronoun in such cases.

1. Examples of the objective inflection *with a pronoun*—

ni wúrō tšírē yásgẹ gulúsẹmīa, "when thou shalt have told me three truths."

abá kōa, wúgā nósẹmbá? "man and father, knowest thou me?"

wu nígā ntsúgōrẹskē, wúgā nósẹmībá? "I ask thee, Dost thou know me?"

"*andígā šešẹ́šin*" *tsa*, "they expected to kill us."

tátāni, tílōnẹm komándē andírō sádō; wúyē nígā kolōntsẹ́skē, "my child, thee only has our Lord given us; I left thee."

ām ísa, wúgā kógōsa, "people came and flogged me."

2. Examples of the objective inflection *without a pronoun*—

dānẹ́, mánāni tílō mbétši, gulẹntsẹ́skē, pānẹ́! "stop, I have one word, I will tell it to thee; listen!"

pérōni kámurō ntšískē, "I will give thee my daughter for a wife."

abá kōa, nóntsẹsgạní, "man and father, I know thee not."

ši tšírē pántsẹ gúluṅgẹ́da, "he heard and told you the truth."

ni ṅgáfōn sẹ́gām, "thou followest me behind."

tságūtẹ, šō, wóltẹ, pāntsúrō lēgónō, "he brought it, gave it me, returned, and went home."

3. The objective form is not always employed where it might be, but in its stead we sometimes meet with the common subjective form; *e.g.*

ni andígā kirúmīa, for *skẹrúmīa*, "when thou shalt have seen us."

pándēn andígā ganánẹm, for *ganásām*, "thou puttest us down in our house."

tátātẹ wúgā tsúruiya, for *súruiya*, "when the child shall have seen me."

ni tšĭ́nẹm, ĭ́sẹm, wúgā logóṅẹm, for *logósẹm,* "thou arisest, comest, and beggest of me."

§. 266. Like other very ancient languages, the Kanuri knows of *no copula,* in the usual sense of the word, as will be seen from the following numerous instances ; comp., however, §. 280.

abā́ṅẹm bā́gō naŋga, "on account of thy father's being no more."
kạ́ntāgẹni yā́sgẹ nántsẹn, "I was three months with him."
ši kṓa pḗrōbē ganí, "he is not the girl's husband."
ńdā dugulgúlemī? "where is the muck-worm?"
átẹ tsọúba? "is this hard?"
ni meí, "thou art a king."
kẹrgḗgẹ ši ŋgā́fon, "the ostrich was behind."
rō bā́gō, "there was no life."
andírō kútū, "it is bad for us."
nándi ndísō dāní, "both of you shall be meat for me."
dímīwa ĭ́sanātẹ́ bíā ganí, "it is not for nothing that the sheep have come."
kẹlūgẹ́nyā, búltibē kā́nī, tárgunābē pē, "when they had come out, the hyena's was the goat, and the rabbit's the cow."
ni ndú? "who art thou?"

§. 267. It may here be remarked, that when our verb "to be" is not a mere copula, but an actual *predicate,* the Kanuri expresses it by various words ; viz.

1. by *mbḗtši,* "there is, exists," a defective verb, whose root is *be*—

gẹ́sgā kúra tílō tsúrō pāṅẹ́mbēm'bḗtši, "there is one large tree within thy premises."
kā́mū píndi pā́ntsẹn'bḗtši, "there are twenty wives in his house."
wu ni kạ́lā díniābḗtẹn'bḗtši, nṓṅẹsgạní, "I did not know that thou wast still in this world."

tsúrō kitábubēn tsabá ṅgạlā mbétši, "there is a good way within the book."

kām nígā kóntsẹna mbétši diyē? "is there indeed one who surpasses thee?"

This defective verb has also sometimes to be rendered in English by "to have"—

mánāni tílō mbétši, "I have one word."

yántsẹ gána ganá kẹ́ṅgạlī mbétši, "she had a little brother."

kitábu tílō abánibē mbétši, "my father had one book."

2. By *degáskin,* "I live, am, abide, remain"—

kām átẹ "wu túlōníma ágō nóṅgī" tsẹ dégāní? "may there not be any one who says, I alone know any thing."

tátāni átẹ kágẹnẹ́mma fóṅnẹ́, nánẹmin dágū, "join this my child with thine, that they may be with thee."

nátẹn kárgū dúgō búltuyē létse, "there they were till the hyena went."

pátō bẹ́lamābēn kárgā, "he was in the magistrate's house."

3. By *nábgoskō,* "I sit, I am"—

dínīa nábgonōman, kōáṅgā, pérōntsẹ tsambúnagā kámurō tsẹ́dintẹ́ ni pánẹmbá?" "hast thou heard since the world began of a man having married his daughter whom he had begotten?"

kẹ́rma ándi ṅgásō—komándē mánāndē gadérō tsẹ́dẹ—nábgeiyē, "at present all of us are such whose language our Lord has divided."

§. 268. The enclitic verb *ṅgin* or *nẹskin* generally precedes the "*verba sentiendi et declarandi,*" and introduces in direct speech what the Latin language would turn into an "*accusative cum infinitivo.*" In English *ṅgin* remains unexpressed, and only the following verb is translated.

1. Thus *nẹskin* is joined—

With *gúlṅgin*: "*nā āmníberō lénẹskin,*" *nẹskē gulgasgányā,* "when I had said, I will go to my people."

námnyē! tsę kámūnęmyē nírō gulúntšin, "let us sit down, said thy wife to thee."

With *kóręskin: ndárā lénęmin? tsę kigōrę́nyā*, "he having asked me, Where wilt thou go?"

áfi ngáfon dímin? tsę šígā kigórō, "what didst thou do afterwards? asked he him."

With *lalángin: áfi lambónęm? tsę šígā lalángonō*, "she scolded him, saying, What business is it of thine?"

With *nemę́ngin: nęm tę́mnęm, kámūnęmwa námnuwī, nęm nemę́nęmin*, "thou saidst that thou wouldst build a house that thou and thy wife might sit down."

nándi kámū ndí rágū nū nemę́nuwī, "ye said that ye liked two wives."

With *ntsúngin: mártęgęnę́, wótę bę́la tárnęmmí! tsę meíyē šígā ntsúngonō*, "the king entreated him, saying, Please, do not destroy the town."

With *tamáńgin: "tsánnā tšibándęskō" tsę tamátši kárgęntsęn*, "he expected in his heart that he would (*lit.* I shall) obtain heaven."

2. When *nęskin* refers to an inward speaking, a thought, or an opinion, it is often followed by *kargóskō*, which then cannot be rendered into English, and which seems to convey the idea, that one rested quite satisfied with his opinion, and did not entertain any doubt; as,

kóāntsę kábin tsúrō ngę́rgibēn nótsęní, lemán tsę kárgā, "she did not know that her husband was a corpse in the bag, she thought it was goods."

kóāntsa bęlamáširō lēgónō, tsā kárgū, "they were of opinion that their husband had gone to a neighbouring town."

tátāntsę́tęmā dębáneskin tsę ši kárgā, "he fully believed that I would kill his child."

§. 269. It must be observed as a striking peculiarity of the Kanuri, that, in quoting a speech, the subject alone, or the subject with the remote object, usually stand before the speech,

and *nẹskin*, the predicate of that subject, *follows the quotation* however long it may be, and frequently with a repetition of both the subject and the remote object; as,

meíyē sandírō: "*lḗnógō, tsúrō bẹ́rnibēn ndúyāye kām lḗtsẹ, kẹ́ngal nā tsúlūgin tsúruiya, wóltẹ ťšīa, wu šírō pḗrōni tšẹ́skō kā́murō*" *kónō meíyē kṓganāwa kām yā́sgurō*, "the king said to three soldiers, Go ye; and any person within the town who goes, and, after having seen the place where the sun rises, comes back again, to him will I give my daughter for a wife."

ṅgúdō kṓarō: pẹ́rturō bām, pā́torō lḗnẹmīa, kẹ́ndegei meíbēn nígā meíyē ntsugṓrīa, meírō, "*wu nā kau tsúlūginnō sunṓtẹm*:" "*lēnẹ́, rum, ťsẹmīa, pḗrōni nírō kā́murō ntšískin*," "*tsámmātẹ́, wu lḗnẹskē ťsẹskī*," *gúllẹ́ meírō, mei nírō nemẹ́ nemẹ́ntsẹgẹ pānẹ́, kónō ṅgúdoyē kṓarō*, "the bird said to the man, Mount this horse, and, having gone home, say to the king when he shall have asked thee in the king's court, 'as thou hast sent me to the place where the sun rises, and hast said, Go, see, and having returned, I give thee my daughter for a wife: I went and have returned,' and hear what the king will tell thee."

ámāntsẹ kašínyā, ámāntsurō: *ándi búrgō ťšyentẹ, minágā díballan kiruiyéndeā, táta sṓbānítiyē minágā kátsagāntsẹn tsā́tsẹ, mína lḗtsẹ, kẹ́rtsakkonō. Kẹrtsakkányā, ándi kúrū lḗnyentẹ́, mína kúrū gẹrgā́tsẹ, tšḯtsẹ, andírō tsukkúrintẹ́, tátayē ṅgaídōntsẹ́gā kān báktsẹ, šílā tsẹtúlugī; mína lḗtsẹ, kẹ́rtsaktšī, ándi kṓnyē, lḗnyē. Lēgeiéndeā ndúmārō gúllendḗ, bẹ́sgēndē párnyē; kaššéndeā, táta bẹ́la bẹ́sgēwābḗtiē mína nṹnārō nṓtsẹní; ši mínagā kirúnyā, tšẹ́nāntsẹ pḯtsẹ, lḗtsẹ, mínagā tsā́tsẹ, tẹmbáltsẹ, kolṓtši. Kolōgányā, wúyē lḗnẹskē bólōntsaskē, ísū, tátōa kām 'di átẹ, ndúntsa kamárwagō, wúrō gulúsẹnógō pā́ṅgē kónō pḗroyē ámāntsurō*, "when her people had come, the girl said to her people, When we first came, and had seen a lion on the way, a boy, this my friend, stuck the lion with his javelin, and the lion went on and sat down. After he had sat down and

we had again come, the lion was again vexed, arose, and when he fell upon us, the boy smote his jaw with a stick, so that a bone fell out; the lion went, sat down, and we passed by and went on. When we had gone, we did not tell it to any body, but performed our dance; and when we came back, the boy of that town where the dance had been, knew not that the lion was dead; but having seen the lion, he drew his sword, went, stuck the lion, rolled him over and left him. Having left him, I went, called you to come, and now I will hear: tell me, which of these two boys is the most courageous?"

§. 270. The use of the verb *tẹgéręskin* (see Dictionary) is also so peculiar that it will not be superfluous to illustrate it by a number of examples—

gōgányā, wu rō yākẹ́skin nẹskē, badigasgą́nyā, wúrō tẹgẹ́ri rō ntsókō, "when I had taken him, I wanted to put life into him; but when I had begun, I could not put life into him."

Fuláta yókturō nírō tẹgẹ́rī kwōya, arẹ́, "if it be too hard for thee to drive the Phula, come."

gőturō badigányā, šírō gőturō tẹgẹ́ri, "when he began to take it, he could not take it."

dínīa tšĭ́tši, nandírō tẹgẹ́ri, ándi tšáman nőnyēna, "we knew it beforehand, that times would be unsettled and hard."

tšē tűtšia, dzádzirma tšéyē kẹ́ntārō tẹgẹ́ri, "when he had fastened the rope, the rope did not succeed in catching the leopard."

kóātẹ pḗrōntsurō manátsẹgiyāyé, pḗrō šírō tẹgẹ́ri, "whenever the man spoke to his girl, she did not yield to him."

ši keígamā yásgẹ kínōtosō, Fuláta krĭ́gurō sandírō tagúrū, "although he had sent three generals, the Phula were too strong for them in war (*lit.* for war)."

§. 271. It only remains to notice a peculiar *use of verbs denominative.* From every Kanuri substantive a verb in *ngin*

can be derived, which, with the same substantive as its subject, expresses what we convey in English by, "to prosper, thrive; to answer one's idea, purpose, destination; to be right, proper, good," &c.—

bẹlándō kurámi dégūa bẹlátsanní, "your town, having four chiefs, will not prosper."

tátātẹ ńgạlārō tatátšin, "this boy thrives beautifully."

nẹ́mní nẹ́mtšin ganí, "my house no longer answers its purpose: it is old, dilapidated."

kámū sóbāníbē kāmútšī, "my friend's wife is become an excellent woman."

pẹ́rntsẹ pẹ́rtšin bágō, "his horse is not a good one, or will never be a good one."

kríge Fulátabē krígetši, "the wars of the Phula are wars indeed."

Sometimes, however, the substantive is not converted into a verb, and yet becomes the predicate; *e.g.*

bẹlándē átẹ bẹ́lā ganí, "this our town is no longer good."

sóbāni sóbā, "my friend is a friend indeed."

CHAPTER XIX.

CERTAIN SUFFIXES.

I. *Interrogative Suffixes.*

§. 272. The interrogative suffix *ba*, which is used in inquiring after really uncertain or unknown things, can be appended to nouns as well as verbs. Its original form seems to have been *ra*, which, though rarely, is still in use. The reason why *ra* was changed into *ba* was probably this, that it has so often to be suffixed to the second person of the indefinite II., which terminates in *m* and which is so much more easily followed by *b* (perhaps at first *w*) than by *r*. After the change had taken place in this

most common case, it was easy to retain it also where there was no phonetic reason for it. This interrogative *ra*, and the conjunction *ra*, had probably the same origin. The only instance where I have met with *ra* instead of the common *ba* is—

wúa nandyúasō lényerrá? "shall I and thou go together."

§. 273. The interrogative sign is always suffixed to the particular word in question; and if a whole proposition is interrogative, it stands after the verb; as,

ntsẹrágẹsgạní, dúgō dā nánẹmin tšímāgẹskōbá? "did I not love thee before I accepted meat from thee?"

wúgā nósẹmba? "*knowest* thou me?"

meíba rágū? meíma rágē, "do you want a *king?* Yes."

dunónyinba nábgoskō? "did I sit down by my own strength? or: did I remain by force?"

ni tílōnẹ́mbē múskōba kámtsa? "did they cut off *thy* hand only?"

kámū átibē kóātẹ́ níba yétsẹm? "didst *thou* kill the husband of this woman?"

átẹ tsọúba? "is this hard?"

mei Ibrámba krígẹ tsúgutō? "did king *Abraham* bring war?"

abándē yāndégā wátsẹnābá, dúgō yánde kánū? "did our father *dislike* our mother before our mother died?"

§. 274. This suffix is generally marked out by a very strong *accent* when preceded by several unaccented syllables; but if the latter is not the case it is toneless, and especially so after the negative mood—

ni mána bísgā guluntsẹ́sgạna pánẹmmíba, kū wóltẹm, nānírō kádim? "didst thou not hear the word which I was telling thee yesterday, that thou comest again to-day?"

nítẹ kóa málam dẹ́lātẹ nónẹmmíba? ándi dā káragābē ngásō šíma málamdégō ni nónẹmmíba? "didst thou not know priest jackal? didst thou not know that he is the priest of all of us, the beasts of the forest?"

wúgā súrūmimbá dúgō kōátiyē šéšin? "dost thou look at me when this man is about to kill me?"

§. 275. Sometimes the suffix is altogether omitted, so that the interrogation is expressed by the tone only; and this, after verbs in the indefinite I., may even be considered as the rule.

agǿtẹmātẹ́ ŋgạlátšonō? "will this thing be for good?"

agǿtẹ ŋgásō meíyē sádō? "has the king given me all these things?"

íṣẹm, wúgā sōbáṣẹmin? "dost thou come and befriend me?"

ni wúgā súwūrẹmin? "dost thou laugh at me."

kām komándē áširntsẹ tsáktsẹnāmá, ni ašírntsẹ pẹ́rẹmnẹmin? "wilt thou disclose the secret of him, whose secret our Lord is concealing?"

§. 276. But in a few cases the indefiite I. assumes the suffix, and with the indefinite II. its assumption is a rule, rarely departed from—

kām gadé nǿtšinbá, sai álla? "will any body else know it except God?"

wu logǿtẹnẹm páŋginba? "can I hear thy supplication?"

dágẹl gǿŋgạna súrūba? "did you see me take a monkey?"

nándi kasánnūba? "will ye consent?"

kámurō tsẹ́dintẹ ni pánẹmba? "didst thou hear that he made her his wife?"

§. 277. In a language which has no subjunctive mood, we must be prepared to find no distinction made between direct and indirect questions. Accordingly the interrogative *ba* is also *used in indirect questions*, where it has to be translated by *whether* or *if*.

abándōye nandígā kǿrẹskē gonō, nándi ŋgásō dátšība? "your father told me to ask you, whether you are all here?"

tígīni ŋgásō wūnẹ́, bírti kábē rúmba? "behold my whole body, whether thou canst see the wale of a stick?"

ŋgásō ísa dátšība, andírō wūnẹ́? "see for us, whether all are come?"

§. 278. It is another proof of the economy which the Kanuri observes in the use of forms (comp. §. 257.), that it dispenses with

the interrogative suffix whenever the question is expressed by an interrogative pronoun or adverb—

ndágurō ládẹmin? "for how much wilt thou sell it?"
nándi ndárān kílūgu, tatoáni? "whence have ye come, my children?"
labárpī wúrō kútẹm? "what news dost thou bring me?"
ágō táta átiyē tsẹ́dẹnātẹ́ ndú tsẹ́din? "who will do what this boy has done?"
áfirō ṅgínotō? "why did he send thee?"
áfigei tsẹ́dō? "how did he do it?"
andírō áfi sádẹm buíyen? "what dost thou give us to eat?"
mánātẹ́ ndú nandírō gúlntsa pánū? "who told you this word that you heard?"

§. 279. The *interrogative enclitic "gẹnya"* may likewise be ranked among the suffixes (comp. §. 323.). It is used when the question is not after something uncertain or undecided; but when an answer is anticipated as sure, and not admitting of any doubt. It is, therefore, not the object of questions with *gẹnya*, to have a doubt dissolved, or information given, but by raising a doubt, or by producing an artificial uncertainty, to make a fact or statement appear the more certain and indubitable. Herein the use of *gẹnya* differs from that of *ba*. In English, negative questions answer the same purpose, and, therefore, *gẹnya* is usually translated by them; as,

nándi kū rúwui gẹnya, tšírētẹ átẹma komándē tsẹrágō? "have ye seen to-day, that what our Lord loves is truth?"
kúllōnyin gẹnya ṅgeíbuskō? "have I not bought thee with my money?"
šímā gẹnya andígā sášibū? "has not he bought us?"
ši nandígā búrgōn kótsei, nándi rūwí gẹnya? "did ye not see that he exceeds you in intelligence?"
wútẹ karáminitẹ dántsẹ rūwí gẹnya? *gányā*, "when he had said, Do yé see the flesh of my little brother?"
mána nemẹ́tsẹnātẹ́ ni pánẹmī gẹnyá? "hast thou heard the word which he was saying?"

állā gẹnya yāntsẹ́gā gǒtsẹ? "was it not God that took away his mother?"

tšā pẹ́rtẹ tsúrō bibítšīa wu ášẹrní gẹnya? "if the mare had miscarried, had not the loss been mine?"

II. *Predicative Suffix.*

§. 280. The suffix *go* is of very frequent occurrence, after the predicate of a proposition, with the purpose, as it would seem, of marking it as such, thus answering, in a measure, to the copula of other languages. But probably it is expressive, at the same time, of some emphasis or distinction. It is chiefly used when a noun, pronoun, adjective, or participle is the predicate; as,

mána tšírētẹ šíma ńgạlāgō, "as to this true word, it is good."
wu ši kámgō nóńgạní, "I did not know that it was a person."
ši kánigō nẹskē, "I thought it was a goat."
bẹ́lága átẹ šíma pānígō, "this hole is my home."
tílōtẹ šíma rāgẹ́sgạnāgō, "this one, him I love, or: him alone I love."
átẹma náptẹ meínābēgō, "this is the habit of a prince."
níma kóa pẹ́rōníbēgō, "thou art the husband of my daughter."
ńgō bẹ́lā kẹ́rdibē nandírō guluntsásgạnātẹ́, átẹmā šígō, "behold the heathen town of which I told you, this is it."
tílōtẹma kágēogō, "one be mine."
ndúyāye nā komándébētẹn šíma kām bégō, "every one who is with God, is a free man."
ši ʿAbẹr bōgátagō nótsẹní, "he did not know that the Aber was lying there."
yántsẹ bágō, wúma yāntsúgō, wúma abántsugō, "he has no mother, I am his mother, I am his father."

§. 281. Besides this more common use of *go*, its occurrence in the following instances must be noticed as somewhat *peculiar*—

1. In a question and after a finite verb, especially a participial; but its use in such instances, appears to be rare—

áfi sányāṇ́ṃgō? "what is thy profession?"
áfi kárgẹ tsẹ́lạmgō? "what is a black heart."
áfi šígā tsẹ́buigō? "what will eat her?"
kǒa kámūntsẹ páltigō nótši, "the man knew that his wife had become with child."
keári tílō loṅ nótsẹnāgō, "one single old man knew it."
kām Fulátayē rítsẹnātẹ́ šǒa tílō loṅ rítsẹnāgō, "as for the people whom the Phula fear, they fear only the Shoas."

2. In the following example where it is added to the object of a transitive verb—

káliātẹ́ áfi nẹ́mgạlāntsiyāyé, tátāṇẹm díbigō tsẹ́tẹṇí, "whatever be the goodness of a slave, he does not equal thy bad child." But this example also admits of the translation, "(suppose) thy child is bad, he does not equal it;" and then it belongs to §. 280.

3. In cases like the following, where it contrasts with a negative—

pḗrōntsurō kárítugō rúsgạní, "I have not seen so beautiful a girl as his."
meíndērō nẹ́mgạlāgō bágō, or *meínderō ńgạlāgō bágō,* or *meínderō mei ńgạlāgō bágō,* "there is no king so good as ours."

III. *Emphatic Suffixes.*

§. 282. The suffix *ma* expresses emphasis, or gives prominence to a word. In English its force is chiefly conveyed by the accent, and sometimes by words like, "even, very," &c.

wúgā sǒbamárō skirágẹm kwōya, "if thou like me for a *friend.*"
állāma šímni tsáktsẹ, "it is God that shuts my eyes," *i. e.* "that causes my blindness."
wu níma ntsẹrágẹskō, "*thee* I love."

wu kẹ́rmāma dẹ́lin kadisgạ́nyā, "having *just now* come from abroad."

ándi ŋgā́sō nẹm tílōtẹman námnyogō, "let all of us abide in *one* house."

ni mā́lam naŋga tsánnā pándẹm bā́gō; kām kárgẹ búlwātẹ́, šíma tsánnā tsẹbándin, "on account of thy being a priest thou dost not obtain heaven; if one has a clean heart *he* will obtain heaven."

átẹ gádimā Bọ́rnun tsádin, "*thus* they do in Bornu."

sándi ganí, wúma šígā yētsẹ́skō, "not they, *I* have killed him."

átẹ naŋgátẹmārō "Gẹ́dītẹ šíma kúragō" kẹ́da hām wúrayē, "on *this* account the great men say, The east is most excellent."

§. 283. Being emphatic, *ma* is used with especial propriety and frequency—

1. To respond, in an answer, to the interrogative *ba*—

komándē sandírō, meíba rā́gū? Sandíyē, meíma rā́gē, "our Lord said to them, Do ye like a king? They said, A king we like."

"*átẹ ndú?*" *tsẹ ábayē. Tílōye*, "*wúmā*" *tsẹ yẹ́gonō*, "the father said, Who is this? One replied, I."

2. In negative propositions—

tsábamārō gā́gendẹ́, "we have not entered on the road."

kẹ́ŋgạlī tílōma bā́gō dā́buntsan, "not one male was among them."

kām tílōma nemẹ́ma bā́gō tsúrō bẹ́lāben, "there was not one man speaking within the town."

3. When an adjectival qualification is expressed by a relative proposition—

nā lẹ́nẹskinma nṍnẹsgạní, "I did not know where I was going."

ándi rōndẹ́wa nábgatāma, yā́ndē šímdēn tām, yétsẹmin? "wilt thou catch and kill our mother in our sight, who remain alive?"

kām kām tsę́lạm rī́tsẹní kwōya, komā́ndē andígā alágę-sanā́tẹma rī́tseiyendḗ, "if one does not fear a negro, neither will he fear our Lord who has created us."

kṓa ñ́gẹbạl dḗtsẹnāma tsṳ̊́tsẹ, "the man who had boiled the egg arose."

§. 284. Although this suffix combines most frequently with nouns, pronouns, adjectives, and participles, yet it is also found *after finite verbs;* as,

1. Indefinite I.—

yayāntsúsorō "wu lḗnginma" gúltsẹní, "he did not tell all his brothers, that he went."

nā lḗtšinma nṓtsení, "he did not know where to go."

2. Indefinite II.—

"*mána búrgō gultsę́tẹmā*" *gonō*, "he said the word which he spoke at first."

á́fiyāye dímtẹma, "whatever thou wilt do."

3. Aorist—

wu katambúskōman ṅgáltē nā túlon lḗnyendḗ, "since I was born, we never went anywhere."

wu šígā pāníró kíguskōman, kábū tílōma šígā kārạ́ṅnẹsgạní, "since I brought her home, I have never come near her one day."

4. Conjunctional mood, past and future—

gána tusgányāma, kóātẹ tši, "when he had waited a little, the man came."

kitábūga pẹrẹmgányāma, kómāndḗye šĭ́mtsẹ pẹ́rẹmgonō, "when he had opened the book, our Lord opened his eyes."

kirúnyāma, mína tšĭ́tši, "when they had seen him, the lion arose."

á́rtsẹ dátšiāma, pépetōntsẹ pẹ́rtē, "when they were dried, we plucked out their wings."

§. 285. In reference to the *position of ma* we may observe—

1. That it always takes precedence of a case-termination, as—

kó́a tšúruskō šimníman, "I shall see the man with mine own eyes."

ši dégarō šim kámman tsúlūgin bágō, "it does not come out in the sight of man."

šítẹman āmpátin tárgunātẹ, "by the same the rabbit is guarded."

2. But if both *tẹ* and *ma* are affixed to a word, sometimes one and sometimes the other occupies the first place; *e g.*

lēgẹdányā, fúgubēmátiē ńgẹbạl ńgígibē tsúrūní, kótši; kádugūbétiē ńgẹbạltégā tsúrui, "when they had gone, the one who was before did not see the pigeon's egg, and passed on; but the one behind saw the egg."

tílōmátiyē kádī bōgáta tsúrō bẹlágāben kírū, "the one saw a serpent lie in a hole."

nā kídābē tsátānítẹmā ni rum, "thou sawest that they had not yet arrived at the age for work."

kādítẹ yímtẹmā komándē sandígā gẹrágonō, "at that time our Lord hid these serpents."

§. 286. There are some other suffixes or enclitic appendages which likewise appear to be of an emphatic force but of much rarer occurrence. They are *digē*, or *diyē*, and *yē*. The first two are also abbreviated into *dē*—

kām nígā kóntsẹna mbétši diyē, "there is certainly one that surpasses thee."

wot' ámmō pẹ́lēgẹmmí digē, "do not by any means show it to the people."

wu kídāni díski diyē, "I *have done* my work."

abáni mbétši digē, "I *have* a father."

agótẹ nuíya fútsẹ, kurátsẹ kurugútšinyé, "what has died swells up, grows big and long."

ši abánigeíyē, "he is like my father."

abáni wúrō šō dē, "my father gave it to me."

CHAPTER XX.

SYNTAX OF ADVERBS.

§. 287. *Deflected adverbs* with case-terminations are used in a similar manner to the cases by which they are formed—

1. Adverbs of place with a dative termination are therefore employed when the verb implies a motion, direction, or tendency; and adverbs with the locative termination, when the energy of a verb is considered as exercised in a certain place, without referring to the tendency or direction of the energy—

kǒa tšǐtsę, ṅgáforō wólgatę, "the man arises and turns back."

bílgę fárirō tšǐtšī, "a vapour rose up."

kǎdī fúgurō kǒtsę, kǒa šígā tsę́gei ṅgáfon, "the serpent passed on before and the man followed behind."

ágō fúgun wūagátšintę́ wu nǒṅgạní, "I do not know what will happen in future."

sándi ndísō tsagášin, kórō fúgun, kir ṅgáfon, "both of them ran, the ass before and the female slave behind."

2. Sometimes, however, the Kanuris seem to consider as tendency what we represent as being at rest—

bę́la kúyinturō kolōgędányā, "when they had left the town far behind."

kámuntsę fúgurō tsákę, bę́lāntsārō lēgę́da, "he put his wife before, and so they went home."

3. The locative termination has so entirely coalesced with certain adverbs of manner that they scarcely ever appear without them, as *dúan, ílān, kánadin, sę́rin.*

§. 288. When connected with verbs, the adverbs derived from adjectives usually assume the dative termination; those not so derived may be with or without it: but when adverbs qualify adjectives, they are always without case-termination—

ši ṅgúburō nemę́tši, "he has spoken much."

nā Yorubáben ŋgúburō nábgoskō, "I remained a long time in a place in Yoruba."

meíyē šígā tsọ́rō tsẹrágẹna, "the king loved him ardently."

nyúu kámūnẹ́mma ńgạlārō námnógō, "sit down well, thou and thy wife."

pḗrō mána pāŋgányā, kẹ́tširō pántsẹní, "when the girl had heard the word, she did not feel comfortable."

ni kídānẹm díbirō kídẹm, "thou hast done thy work badly."

ganá lēgányā, "when he had gone a little."

sṓbāni tússẹ ganárō dátši, "my friend has already rested a little."

sẹ́rin lḗtsa, ndúsō nā túlon sẹ́rin náptsei, "they went away quietly, and all of them sat down quietly in one place;" also *sẹ́rinnō lḗŋgin,* and *sẹ́rinnō námgin*; but only *sẹ́rin nẹ́mgin,* "I keep silent."

ši nemẹ̱́tšin bágō, kạ́dẹg nẹ́mtsẹna, "he never spoke, but was holding his peace."

kạ́dẹggō nẹ́mnẹ́, "hold thy peace."

kitábūni kárītẹ ganá, "my book is rather beautiful."

ndú kúrūgu lintágō? "who is the tallest?"

§. 289. The Kanuri language has a peculiar kind of adverbs, which we may call *specific* or *confined adverbs*, each being confined in its use to one or a few particular adjectives or their denominative verbs, as illustrated in the following examples. These singular adverbs which seem to be common in African languages, as they exist also in the Aku and Vei, have something in their nature which may be compared to the *onomatopoetica*, or something in which the immediate, instinctive sense of language particularly manifests itself. They are eminently expressions of feelings (German, Gefühlsworte), or manifestations of vague impressions rather than of clearly defined ideas.

bug, búggō: wu šígā búggō báŋgī, "I have struck it violently."

dē: bẹ́rāgẹ dḗ, "quite naked;" *bẹrāgẹ́ŋgī dḗ,* "I have become quite naked."

fárei: búnyē fárei, "quite night, or pitch dark."

fǫ́g : *búl fǫ́g*, "very white;" *ši búltši bul fǫ́g*, "it is very white."

fǭg : *tším fǭg*, "very bitter;" *ši tšímtši tšim fǭg*, "it is very bitter."

fǫr : *dē fǫ́r*, "quite empty;" *ši détši dē fǫ́r*, "it is quite empty."

karaṅ : *ndí karaṅ*, "only two."

kǭṅ : *dúnōa kǫ́ṅ*, "very strong;" *ši dunoátši dúnōa kǫ́ṅ*, "he is very strong."

kǫ́dǫg : *nǫ́mgata kǫ́dǫg*, "very silent;" *kǫ́dǫṅ nǫ́mgin*, "I am very silent."

lai and *lei* : *kaláfīa laí*, "very well;" *kaláli laí*, "very meek, gentle;" *kánadiwa lai*, "very meek."

las : *kaláfīa lás*, e.g. *tsábātǫ kaláfīa lás*, "this road is quite secure;" *tǫ́lāla lás*, "very soft;" *kaláli lás*, "very meek."

loṅ : *tílō loṅ*, "only one, a single one."

mǫ́u or *mǫ́u* : *kǫ́tšī mǫ́u*, "very sweet, pleasant."

ntšil : *ganá ntšil*, "very little."

pau : *áṅgalwa paú*, "very intelligent;" *ši aṅgalwátši paú*, "he is very intelligent."

pǫt : *tsǫ́lǫm pǫt*, "jet black;" *tsǫ́lǫmtši tsǫ́lǫm pǫ́t*, "he has become jet black."

pǫ́ǫt : *kúrūgu pǫ́ǫt*, "very long;" *ši kurugútši pǫ́ǫt*, "it has grown very long."

pīt : *tsǫ́ú pǫ́t*, "very hot;" *wu tsǫ́úṅgī tsǫ́ú pǫ́t*, "I have become very hot."

pólǫg : *kágāfu pólǫg*, "very stupid;" *kagāfútši pólǫg*, "he is very stupid."

pótǫg : *kámpū pótǫg*, "quite blind;" *kampútši pótǫg*, "he is quite blind."

sálag : *kǫ́lām sálag*, "very insipid;" *ši kǫ́lāmtši kǫ́lām sálag*, "it is very insipid;" *kámpoi sálag*, "very light."

sul : *dē sul*, "quite empty, destitute;" *détši sul*, "it is quite empty;" *bǫ́rāgǫ sul*, "quite naked."

šíliū : *ámāsǫ šíliū*, "very cold;" *dínīa amāsǫ́tši šíliū*, "it is very cold."

tarę́t : kąlí tarę́t, "quite blue;" *ši kąlítši kąlí tarét*, "it is quite blue."

tę́lęs and *tę́lęssō : tsę́będ tę́lęssō*, "the whole day long."

tęn and *ndę́n : kā́fūgu tę́n*, "very short;" and *kā́fūgúndęn*, id.; *kāfugútši kā́fūgundę́n*, "it is very short."

tę́s : kā́rąngę tę́s, "very near;" and *kā́fūgu tę́s*, "very shallow, not deep."

tim : kúrā tím, "very great;" *ši kurā́tši tím*, "it is very great."

tsai : bę́lin tsaí, "quite new;" *bę́líntši bę́lin tsaí*, "it is quite new."

tsar : ngámdē tsár, "quite dry;" *ši ngamdétši ngámdē tsár*, "it is quite dry;" *kíbū tsár*, "very hard."

tsęr : ńgā tsę́r, "very well."

tšírit : kau tsǫu tšírit, "the sun is very hot."

tšit : kąmē tšit, "very red;" *ši kąmétši kąmē tšít*, "it is quite red."

§. 290. The adverb *lintá*, which answers to our "very, highly, exceedingly, most," can take the place of any of these specific adverbs, with the exception of *karan, lon, tę́lęs*, and *fárei*; it also is joined with those adjectives for which there are no confined adverbs in existence. In connexion with all common adjectives it has the form *lintá*; as, *kúrā lintá, kąmē lintá, bę́lin lintá*, &c. In connexion with derived adjectives in *wa*, it can be *lintá* and *lintárō*; as,

ángalwa lintá or *lintárō*, "very intelligent."
nóngūa lintá or *lintárō*, "very bashful."
lemánwa lintá or *lintárō*, "very wealthy."

And in connexion with verbs it can likewise have both forms, but the one in *rō* predominates; as,

ši létšin, or *létsęna lintá* and *lintárō*, "he goes very often."
ni karánęmin, or *karánęmma lintá* and *lintárō*, "thou readest very well."
sándi nemętsei, or *nemętsāna lintá* and *lintárō*, "they talk a great deal."

ši ńémtšin, or *ńémtsẹna* or *ńémgata lintá* and *lintárō*, "he is very silent, quiet."

§. 291. The interrogative adverbs are the same, whether they be in a direct or indirect question—

ába kámpū, áfirō búrgō yākémin? "thou blind man, why dost thou cry for help?"

kánnu túlurtẹ, málammō alákkẹda ; áfirō málammō alákkẹda kánnu túlurgā, málamtẹ́, ši kitábū nótsẹna, tsábā ńgạlā tsúrui, tsábā díbī tsúrui, "as for the seven fires, they were made for the priests; the reason why the seven fires were made for the priests is this, that the priests, knowing the book, see the good road and see the bad road."

áfigei kām sū gótsẹ, kánnu bágō kášagar tsẹgárin? "how can one take iron, and beat it into a sword without fire?"

sóbānírō pẹ́lēgẹskē, áfigei kídāntsẹ tsẹ́din, "I will show my friend how he must do his work."

§. 292. The Kanuri has *three negative adverbs, bágō, gani*, and *átẹ̄*, all of which may be rendered by our "not;" and this is the place to define the use of each of them. All three can be used to qualify a verb, *gani* also to qualify adverbs, and *bágō* and *gani* can by themselves form the predicate of a proposition.

In general they may be thus characterised: *bágō* is unlimited or absolute, *gani* limited or relative, and *átẹ* prohibitive; comp. also §. 234.

§. 293. *In connexion with verbs*, the following remarks may be made on the three negatives—

1. *bágō* can be joined to

a. The participial—

wu mána nírō gultsạ́sgạna bágō, "I shall not tell thee a word."

ši kām rítsẹna bágō, "he does not fear any body."
kām šígā, tsúrūna bágō, "no one was seeing him."
tátātẹ áfima nótsẹna bágō, "this boy knows nothing at all."

b. The indefinite I.—

ándi nírō bíārō bánāntšigēn bágō, "we shall not help thee for nothing."
šígā gótsei bágō, dínīa lẹ́mtšīa, "they never take it when it has become night."
ágō páṇẹskē yúrusgạnātẹ́ nírō gulntsẹ́skin bágō, "I shall never tell thee what I have heard, and why I laugh."
wu nígā ntsẹrágẹkin bágō, "I do not like thee."

c. The indefinite II.—

kóa lemánwa ši sadáktšin bágō, málammásō šígā tsárui. Sandíyē šírō: abá kōa áfirō ni ŋgúmōri ťšīa laía dẹbáṇẹm, sadáṅṇẹm bágō? kẹ́da málamwayē šírō, "a certain rich man never brought sacrifice, and all the priests saw him. The priests then said unto him, Man and father, why dost thou not kill and offer the Easter-lamb when Easter is come?"
káfī lagẹrá, dínīa bétšīa, šígā rūm bágō, dibdifútšīa, rum bágō, nẹ́ŋgạlī tsẹ́ptšīa, rum bágō, bigẹlátšīa tílō tílō rúmin, bīnẹ́mtšīa, sandígā rúmin 'gúburō, "thou dost not see the Lagera locusts in the dry season, thou dost not see them in the hot season, thou dost not see them when the rainy season has set in, thou seest one here and there in the spring, but thou seest them in great numbers in the cold season."

In all these instances *bágō* negatives an act that is continuous or repeated at certain periods.

2. *ganí* is only joined to—

a. The indefinite I.—

wu nāntsúrō lẹ́ŋgin ganí, "I will not go to him."

b. The aorist—

ši mánātę wúrō gulgónō ganí, "he did not tell me the word."

In these instances the negative particle refers to a definite fact: it is not general like *bágō*, but special; not abstract, but historical. This, therefore, was the proper particle with which to form the negative mood (see §. 88.).

3. *átę* is only connected with the negative mood, and then forms a negative optative or imperative, which appears the more natural from its verbal origin—

nátęn fúgun átęgei átę dímmí, "henceforth do so no more."

kōaṅgáfiyāyé átę áširntsę ṅgásō kámurō gúltsęgęní, "let no man whatever tell even one of his secrets to a woman."

átę áširndē dégan pántsāní, "may they not hear our secret without."

§. 294. *In connexion with adverbs*, or adverbial qualifications, or the subject of a proposition, *ganí* only is used. It always stands immediately after the word which it negatives—

kídāneṃ ńgęlārō ganí kídęm, "thou didst not do thy work well," *i.q. kídāneṃ ńgęlārō dímmí.*

bísgā gęní kídęskō, "not yesterday did I come," *i.q. bísgā wu ísęsgęní*, "I did not come yesterday."

kómbū naṅga ganí kádiskō, "I did not come on account of food."

abánī ganí ísō, "it was not my father who came."

áṅgallęmtę wu ganí nírō ntšískō, "it is not I who have given thee thy wisdom."

ándi ganí nígā bóbōntšyē, álla nígā ntsęsáṅgę, "it is not we who did call thee, God raised thee up."

§. 295. When *used as the predicate of a proposition*, there is likewise a difference between *bágō* and *ganí*. The former

denies the *existence*, the latter the *nature* or quality of a subject. It may be easily perceived, that this difference between them bears a close analogy to that which exists when they are connected with verbs. For to say that a thing is not in existence is an absolute or general statement, and that a certain general idea is not realised in this or that object is a special one. In English *bā́gō* must be rendered by "*there* is not," or the like, and *ganí* by "is not;" comp. also §. 235.

1. Examples of *bā́gō*—

kā́mū bā́gō, táta bā́gō, ši tílōntsę loṅ tsúrō pāntsíben, "there was no woman, there was no child, he was quite alone in the house."

kām andírō ṅkí́ šę́dęna bā́gō, "there is not one who could give us water."

tátāntsę tílōwa náptsęna, gadḗntsę bā́gō, "he remained possessed of only one child, he had nothing else."

kánnu-šǫúā bā́gō, "there was no lamp there."

ām bę́labē ṅgā́sō, tílōma tsúrō bę́lāben bā́gō, "as to all the people of the town, there was not one of them within the town."

2. Examples of *ganí*—

mána wúrō gúlęmmātę́ kā́tugū ganí, "the word which thou hast told me is not a lie."

ni kṓeigę ganí, tátāni, "thou art not a coward, my son."

ni ágō rúmmātę́ gę́sgā ganí, mágarā krígibē, "what thou seest is not a tree, but a man of war."

kṓa tílōtę ši kąndęlī, kṓa tílō ši kąndęlī ganí, "one man was jealous, and the other man was not jealous."

kām dā gádubē tsęgę́ręna kę́rdī ganí, "a man who eats pork is not a heathen."

ši tsédin rúmmātę́ ši kámmā ganí, "the footsteps which thou hast seen on the ground are not the footsteps of a person."

§. 296. The adverb *dúgō* regularly stands between two propositions, and must sometimes be construed with what precedes

it, and sometimes with what follows it. In certain cases it is quite evident that it belongs to what follows; *e.g.*

áfigei dúgō kágọu? lit. "how was it before you escaped?"
i.e. "how did you escape?"

In others it is equally evident that it belongs to what it precedes, which is best proved by a few examples, when it stands at the end of a proposition with which the following has no connexion; as,

pérōyē, léŋgē, abánirō gúlŋgē dúgō. Pérō létsẹ, &c., "the girl said, I will go and first tell it to my father. The girl went," &c.

But there are also a great many cases where it might equally be construed backwards or forwards, and where it is very difficult to decide which construction was intended by the speaker. On this account we will here arrange a number of examples, according to the English words, by which in each instance *dúgō* had better be translated. But although in English the adverb usually belongs to what follows, yet in Kanuri it seems more frequently to belong to what precedes; signifying properly, *first, previously, before.* When it belongs to what follows, it must be translated into English by *ere, before.*

The following are the words by which *dúgō* is rendered in English—

1. Before—

dándē wúnẹ́ dúgō léṇẹskē, "look at our meat before I go."
ntsẹrágẹsgạní dúgō dā nánẹmin tšímāgẹskōbá?" "do I not love thee ere I accept meat at thy hand?"
lóktẹtẹ wu áŋgallyúa dúgō pádgigẹskō, "at that time, before I was lost, I was in possession of my senses."

2. Except—

wúa šyúa lágāndē tsúrūní dúgō pártēn bágō, "we shall not part, except one of us fall."
kām kām tsẹrágẹní dúgō ágō nźntsẹn tšímāgẹní, "one does not like a man, except one accepts something from him."
málamgā lāfiátsẹní dúgō káragārō létšin bágō, "he never goes to the wood, except he salutes the priest."

tšílwā dínīa bunétsẹní dúgō dégan lelétšin bágō, "a rat never walks about openly, except at night."

3. First—

ganá gẹ́rtigē dúgō! Ganá gẹ́rgutagányā, "let us first move on a little! When they had moved on a little."

wu lé̋ngē dúgō, wágē pānírō lēnẹ́, "I will go first, then go thou to my house."

4. That—

áfi dískē dúgō wu mérẹskin, "what must I do that I may recover."

nítẹ áfi ngáfon rőntsẹ dúgō déregē nānírō kádim? "what kept thee back, that thou didst come last to me?"

áfi dískē dúgō tsábā tsánnabē pándẹskin? "what must I do to find the way to heaven?"

5. Then—

wu gẹ́sgā ganá rúskin dúgō gẹ́sgā kúra gőngimbá? "shall I see a little tree, and then go and take a large one?"

wúrō dógum tílō skẹ́nyā, wu yurúskē dúgō tšíngē nāné̋mmō kádiskō, "when he had given me one knock, I fell, and then arose and came to thee."

6. Till—

kómbū mátsẹ andírō sádẹ buúyen dúgō kábū tílō kárūa tšítsẹ, "she sought food and gave it us to eat, till one day a storm arose."

kirntsáwa káliāntsáwa tátāntsáwa wútsei dúgō kámū kásuwāyē šígā tsẹ́tei, "they beheld their female slave, and their male slave, and their child, till a sickness seized the woman."

nẹmsőbānde ándi ganánden díyentẹ́ átẹ kolőnyendé dúgō komándē andígā párẹsā, "let us not leave off our friendship, which we have had from our childhood up, till our Lord separates us."

dégā dúgō lé̋ngē kúlōnígā rúskē, "stop till I go and see my farm."

páton gạnátsẹna dúgō pḗrō wurátsẹ, "he kept her at home till the girl grew up."

7. When—

kúlōntsẹ tsáltšin dúgō kúrū kṓa kórōntsẹ arásgūa kádiō nāntsúrō, "he cut (*i. e.* cleared) his farm, when a man with three asses came again to him."

wu kẹntšíṅgạna dúgō labárntsẹ tsédī ʿAfunóben pāṅgóskō, "I was in slavery when I heard news of him in the Hausa country."

búnyē bṓtsẹna dúgō ši nāšíngonō, "she was sleeping at night when she dreamt."

kámpū sei kām dḗgẹ pē debátsei dúgō kíruskō, "the four blind men killed a cow when I saw them."

bẹ́lāndḗtẹn ndúyāye pẹ́sgāntsẹ́gā Gẹ́dirō tšō dúgō sālítšin, "in our country every one turns his face towards the east when he prays."

§. 297. The suffix *gadi* or *gei*, although usually a postposition, is converted into an adverb of manner when appended to a finite verb, and may be rendered by "as, as if, as when, like"—

ām kúlōlan bárētsei dúgō dínīa dūargányā, kḗgerā Gẹ́din íšin gadi, Pótē wūgẹdányā, káfī kámanwa Pótēn tšítsẹ, Gẹ́dirō íšin kẹ́rū, "people worked on the farm till it became dark as when a thunder storm comes from the east, and looking to the west, they saw the Kamanwa locusts rise in the west and come towards the east."

dínīa ṅgásō tsẹ́lạmtšī, dínīa bunḗtsẹ gadi, "the whole atmosphere became dark, as when it is night."

wúrō sẹgdẹ́mmāgei wúyē nírō ntšigdẹ́skō, "as thou hast done to me, I will do to thee."

§. 298. The adverb *ńgō* corresponds to the Hebrew הִנֵּה, but has less of a verbal character than this, inasmuch as it never subordinates the subject; *e.g. ńgō wu*, "behold me," (never *ńgō wúgā*); *ńgō ši*, "here it is," (never *ńgō šígā*). They also agree sometimes when connected with a verb; for then הִנֵּה can likewise stand without having the subject

of its dependent proposition expressed separately (*vide* Ewald's Gram., §. 296. *d.*), which is the rule with regard to *ńgō*. When connected with a pronoun, *ńgō* usually takes its place before, but sometimes also after it. A few examples may follow by way of illustration—

andí ṅgō íšyē, "behold we have come."
ńgō ágō lagá, "behold here is something."
wu ńgō sabarátẹ̄skī, "behold I am ready."
ńgō pāní, rui ńgạ̄lārō, "here is my house, look at it well."
ńgō ándi kórondē lámnyē dátši, "behold, I have already loaded our asses."
ńgō níṛō kalígimō tílō ntšískī, "behold, I give thee a camel."
kómbū pẹ́lēsẹgẹmmātẹ́ wu pándẹskī, ńgō ši, "I have got the food which thou hast shewn me; here it is."
ńgō ši, dégan dāgáta, "behold, he is standing without."
ńgō kókō gẹrágata, "behold the toad hidden, or here is the toad hidden."

§. 299. The peculiarity of *ṅgúburō*, that it is often used where we employ the corresponding *adjective*, may here be noticed and illustrated—

kúgui ṅgúburō tšíbī, "he bought many fowls."
bẹ́ri ṅgúburō détsa, "they cooked much vegetable food."
šógẹ sandígā tšétšin 'gúburō, "the Sheikh killed many of them."
šíma bánnā tsẹ́dō Bọ́rnun 'gúburō, "*it* occasioned much desolation in Bornu."
wúa abánẹmma nẹmsóbā ṅgúburō díyē, "I and thy father have had much friendship."

§. 300. The adverb *sō*, which always suffixes itself to the verb, refers to a past point of time, and thus far coincides with the past tense of the conjunctional mood; but like the "*so*" which converts interrogative pronouns into indefinite ones, and with which it has doubtless one common origin, it generalises the word to which it is affixed, so as to form a contrast with something which is to follow. Hereby it differs from the conjunc-

tional mood, and assumes the office of a conjunction. It may be translated by "when, even when, since, although"—

yą́sgurō kām kinótōsō, lę́turō wątši, "although he sent one the third time, he did not want to go."

kąntāgę pal kítōsō, nątęn tšítsę Fulątaberō lę́turō wątši, "even when it had become one month, or even at the end of one month, he did not want to get up there and go to the Phula."

náyā dę́gusorō ngúgonōsō, kām šígā tsúrūna bą́gō, "when he bowed down to the four quarters, no one was looking at him."

tątāni, wúa abą́nęmma nígā díyē nąbeiyesō, ni tílōnęm komą́ndē andírō sądō, "my child, since I and thy father married and settled, our Lord has only given thee to us."

ni Fulątāwa nyúa, dínīa wągonosō, gąduwī, dúgō kau dąbū kítō; kau dąbū tsę́tęnāsō, ni Fuląta yókturō nírō tęgḛ́ri kwōya, arḛ́, "the Phula and thou have fought since daybreak till it became mid-day; if, although it has become mid-day, thou art not able to drive away the Phula, come."

Nyamnyámyē sandígā dútsei, kolótsāní, dúgō dínīa wągonō; wągonosō, Nyamnyám sandígā kolótsa, wólturō wątsei, "the cannibals pursued them, and did not leave them till it had become day; and even since it became day, the cannibals did not want to leave them and to return."

§. 301. The enclitic suffix *yāye* has much in common with *sō*. It also forms indefinite pronouns of interrogative ones; and as then it can be separated from the pronoun and attached to a succeeding word (see §. 189.), this latter may happen to be a verb, so that merely the context, generally the preceding interrogative pronoun, can decide whether *yāye* is an adverb or part of an indefinite pronoun. But if no interrogative pronoun precedes, it may be presumed that *yāye*, suffixed to a verb,

is an adverb, meaning, "whenever." Then *yāye* may also pass into a conjunction, just as the suffix *so*.

1. Instances of *yāye* as adverb—

gẹ́sgā ŋgámdē tsẹbándi yāye, tsẹ́bui, kẹ́lī tsẹbándi yāye, tsẹbui, kátšim tsẹbándi yāye tsẹ́bui, "whenever it reached a dry tree, it devoured it; whenever it reached a green one, it devoured it; whenever it reached grass, it devoured it."

nandyúa kámwa nā tílon námnūwa yāyé, nandígā kām ntšórūna bágō, "whenever ye sit in the same place with any body, no one shall see you."

kām tsẹ́lạm tílōtẹma dāgáta tsáruiyāyé, dátsa gurétsei bágō, "whenever they see a black man, they do not stop and wait."

dími dábūntsẹ Potérō kálaktši yāyé, kóa Gẹ́dirō kálaktsẹgẹ, "whenever the sheep turned its neck to the west, the man turned it towards the east."

kóātẹ pérōntsurō manátsẹgiyāyé, pérō šírō tẹgẹ́ri, "whenever the man spoke to his girl, he did not succeed with her."

2. Instances of *yāye* as conjunction—

tsúrō bẹ́lābétẹn kámtẹ dúbū dégā yāye, tílōma kolótšin, bágō, "even if there be a thousand people within that town, it will not leave one."

kúlītu rṍntsẹ tsúlūgẹní yāyé, sándi tamótsagei, "even if the life of the insect has not yet expired, they finish it."

§. 302. Notice may here also be taken of certain modes of expression in Kanuri in whose stead we employ adverbs. We sometimes use *adverbs* for the following *substantives*—

nā ; as, *gẹ́sgā túrīa, kádītẹ́gā wúnẹ́ nā gágintẹ́,* "when the tree falls, watch where the serpent enters."

rū; as, *pą́ntsęn rą́ntsę nemę́tšin*, "he was talking to himself in his house."

kólle rą́ntsęmā lę́tsę, "let her go alone."

§. 303. The following *verbs* also have often to be *rendered by adverbs*—

1. *burgǫ́ŋgin* by "first"—

dugulgúlimī burgǫ́tsę ísō, "the muck-worm came first."

gúbōgum burgǫ́tsę tšą́tsę, "the cock rose up first."

2. *dą́ŋgin*, in its impersonal forms *dą́tšin*, *dą́tsę*, *dą́tsęní*, *dą́tši*, by—

a. "Quite, fully, completely, entirely, wholly, altogether"—

átę kǫ́ganāndē ŋgą́sō Fulátayē tšę́tsę dą́tsęní, "lest the Phula kill our soldiers altogether."

kām tšešę́sęnātę́ rǫ́ntsęmā tsúlūgę dą́tsęní dúgō dą́rō kámtsei, "when they kill one, they cut him up for meat before his life has quite left him."

nątę́mān kāmtę́gā dą́rō kámtsā dątšin, "then they cut the man completely up as meat."

b. "Already, now, then"—

ándi bęlága lányē dątši tsa, "they said, We have already dug the grave."

Fuláta tsédīni ŋgą́sō tártsā dątši, "the Phula have now wasted my whole land."

sándi dę́gusō debątsa dímīntsa dątši, "they have now, all four of them, killed their sheep."

komą́ndē kídāntsa tšō dątši, "our Lord had then given them their work."

3. *kārą́ŋgin*, by "nearly, soon, almost"—

wu kídāni dískē kārą́ntšī, "I have nearly done my work."

ǹgō gę́sgā ntsúrōntsę kārą́ntšī, lit. "behold the tree's falling has approached," *i.e.* "the tree will soon fall."

4. *kę́lṅgin*, in conjunction with *dę́rīṅgin*, by "entirely, completely"—

kǫ́ganāwa ṅgā́sō bę́la dę́rītsā kę́ltsā, "all the soldiers completely surround the town."

5. *lę́ṅgin*, by "on, further, longer;" or the verb "to continue"—

šyú̱a táta gā́lifubē sǫ́bāntsú̱a lę́tsei, nę́msǫ́bāntsa tsádin, "he and the rich man's son, his friend, continued their friendship."

6. *lúgę̱skin*, by "out"—

šim tátabē báktsę kitúlugō, lit. "he struck the boy's eye that it came out," *i. e.* "he struck the boy's eye out."

7. *nę́mgin*, by "silently"—

pā́ntsęn nę́mtsę náptšī, "he sat down silently in his house."

8. *wóltę̱skin*, by "again"—

gúbōgum wóltę kádiō nā pę́rōberō, "the cock came again to the girl."

§. 304. The word *ńda* appears to be an adverb of mood, whose occasional connexion with an optative or imperative increases the emphasis or solicitation, which we may express by "do, pray."

lēnę́, nā kā́sgimāberō, ńda tsédi wúrō tsúrū, "go to the diviner, do, let him see the ground for me."

ńda wu rúskē, "pray let me see it."

ńda wúrō šē, "pray give it to me."

ńda lēnę́, "do go."

CHAPTER XXI.

SYNTAX OF POSTPOSITIONS.

§. 305. In many languages prepositions are used to supply the want of cases, to such an extent, that one cannot but be struck with the great affinity which exists between them and case-terminations. But in a language in which, instead of prepositions, there are postpositions or suffixes, which bear the greatest resemblance to terminations, it becomes really difficult to distinguish between them. We may therefore consider it fortunate that the Kanuri has so few postpositions, that occasion for confusion cannot often occur.

The postpositions also share this peculiarity with the case-terminations, that they can be separated from the word to which they grammatically belong, cf. §. 154.—

búnyē tílōma nā kálgū gótsẹnālan tsátẹ gạnátsẹ, wóltī, "in one night he carried it and laid it on the place whence he had taken the shirt, and returned."

nā dzádzirmā tšétsẹnālan dátsẹna, "he was standing on the spot where he had killed the leopard."

§. 306. The postpositions, *gadi*, *lan*, and *naŋga*, are of frequent occurrence. In English they must often be rendered by another part of speech. Their use is also peculiar in other respects, so that we had better give some examples by way of illustration—

1, *gadi* or *gei*, "as, like; as it were, as if"—

kām átẹ búrgōntsẹ búrgō kẹnyérībē gadi, "this man's subtilty is like the subtilty of a weasel."

ni lemánnẹm kágē gadi tšítōba? "will thy goods be equal to mine?"

kálgū wāsilíbēgei tsárūní, "they did not see a shirt like that of the white man."

kú gadi Mákkārō katamúnyā, bálī gadi lẹ́mā, "having

entered Mecca, as it were, to-day, the morrow, as it were, was a Friday."

kɛ́gerā Gɛ̨́din tšin gadi, káfī kámanwa Pótēn tšítsɛ̨, Gɛ̨́dirō tšin kɛ̨́rū, "they saw the Kamanwa locusts rise in the west and go towards the east, as if a thunder storm were coming from the east."

2. *lan*, which must be very differently rendered in English, comp. the Hebrew עַל—

a. "On, upon"—

kɔ́a bútšilan náptsɛ̨, "the man sat down on the mat."

lēnɛ́ dígallan bōnɛ́, "go and lie down on the bed."

dígallan léttsa, "they slept on the bed."

b. "On the ground of, because of, from"—

nɛ̨msɔ́bantsálan ágō tsádɛ̨nātɛ́ kām tšídɛ̨na bágō, "none will do what they have done from friendship."

c. "Out of"—

woladíntsusō kɑ́nɛ̨mlan tsɛ̨sáŋgɛ̨, sabaráta, "he awakened them out of sleep to get ready."

d. "In"—

kaúlan tártsa, "they dry it in the sun."

kitábūlan kɛ̨́rū, "they saw it in the book."

ámdē wúra dándallan sálītsā, "our great people pray in the mosque."

magarántīlan kánnu fúnyē, "we lighted a fire in the school."

tsɛ̨m, káfiālam bɔ́gam, "thou camest and didst sleep in the shade."

kām kaúlan tsɛ̨na segɛ́tšin, "one pants if one comes in the sun."

e. "Before"—

tšínnālan tšígā tsédin gɑ̨nátsɛ̨, "he puts the bag down on the ground before the gate."

dándal kúrālan dátsɛ̨, álam mɛ́ogunderi bóbōtsɛ̨ "he

stood before the large mosque and called the twelve regiments."

f. "After"—

kúgui burgóbēlan tšítsę, "he rises after the first crowing of the cock."

g. "From on, from"—

pę́rlan tsę́ptsā, "they dismount from the horses."

kúlōlan kádiskō, "I come from the farm."

dígalntsęlan tšígonō, "he arose from his bed."

h. "For"—

kómbū sandílan gáptšī, "there is food left for them."

kę́mil andílan gáptšī, á́fisō andílan gáptšī, "rum was left for us, any thing was left for us."

i. By the genitive—

táta pę́rbē ndílan tílō gótsę, tílō wúrō skę́nō, "of the two colts, he took one, and gave me the other."

nemę́ ndí gáptsęnālan tílō badígonō, "of the two tales that were left, he began one."

ándi yásgę gamnyénnālan ndí kašígāna, wu tílōni kę́ngálígō, "of the three of us that were left, two were females, and I the only male."

k. "Whilst, during"—

sándi mę́lteilan kurgúlirō kátī pítsagei, "whilst they wrestled, they threw dirt at the lion."

ándi lę́nyenlan pá́ngeiyē, "we heard it whilst walking."

3. *naŋga*, "on account of, for the sake of, because of"—

ni málam naŋga tsánnā pándęm bágō, "thou wilt not obtain heaven, on account of being a priest."

kū kóāni pátom bágō naŋga wúgā sęrágęmin nęm, "thou sayest that thou lovest me on account of my husband's not being at home to-day."

átę naŋga kádiskō, "therefore I am come."

pɛ́rōa wátšisō tsášīrin pɛ́ntsa bágō naŋga, "the girls wept all day long on account of their cow being no more."

šígā kɛ́tšyē, kásundē dábẹsánā naŋga, "we killed him, because he denied the debt he owed us."

kẹ́ntširō komándē sẹ́dī naŋga, kátugū kámgin bágō, "I do not tell lies, because our Lord has given me into slavery."

§. 307. As the language is deficient in postpositions, it makes up for the want of them either by the following grammatical forms, or by the use of certain substantives—

1. The adjectives in *wa* are sometimes used where we have a noun and the preposition "with"—

tšíligindērō tsúkkūrin, kášagar múskōnwa, "he was jumping down into our ship with a sword in his hand."

ŋgásō šīn sálgāwa, "all were with chains on the feet."

kóā kạ́lfūma kạ́lfūntsẹ ŋgántšinwa nábgata, "the man who had the natron was sitting with his natron before him."

2. The conjunctional mood sometimes stands for our "in," or "after," with a noun—

kábū mágẹ tsẹ́tīa, ťšyē, "we will come in one week."

kábū wúri kītẹ́nyā, wu tšťíngē, "I rose up after a fortnight."

3. The dative case is usually employed instead of our preposition "to"—

wu pɛ́rōtúrō nemɛ́ tílō nemɛ́gẹskē, "I will speak a word to this girl."

wúrō pɛ́lēsẹgẹní kwōya, "if thou wilt not show it to me."

nā meíberō káššō, "he came to the king's place."

4. Evén the genitive and the locative must often be rendered by a preposition—

tsábā Sámbulbē tsátā, "they took the way to Constantinople."

yándē šímdēn tām, gɛ́rẹm, yɛ́tsẹmin? "wilt thou seize, tie, and kill our mother before our eyes?"

wu Bǫ́rnun námganātę́, "when I lived in Bornu."
ši bę́lāntsęn tšítšĭa, "when she arose in her town."

§. 308. It has been proved that the Indo-European prepositions are not original but derived (see §. 84. of "Das Wort in seiner organischen Verwandlung," von Dr. Karl F. Becker); and some of them, *e.g.* "beside, behalf, forsake, instead, in spite," still bear the mark of their substantival origin on their faces: it also appears that most of the Hebrew prepositions are properly substantives (see Gesenius' Gram., §. 99.): hence the Kanuri language would seem to be entitled to the character of high antiquity from this circumstance also, that it still expresses a great many relations, for which other languages have developed prepositions, by real substantives. These substantives, when used to express a prepositional relation, are either in the locative or in the dative case, as the verb may require it. We will here enumerate the chief of these substantives, with a few examples for illustration—

1. *bátagū*, "side" = with, close by, close to—
ándi ganá ganá bátagūntsan námnyena, "we very little ones sat down with them."
pę́rōni, nítę námnę́ batagúnyin, "my daughter, do thou sit down close by me."

2. *dábū*, "midst" = through, among—
kókō dábūntsa rę́tsę kótšin, "the toad tore through them, and passed on."
kę́ngalī tílōma bágō dábūntsan, "not one male was among them."

3. *gę́dī*, "place over which the branches of a tree spread" = under—
gę́dī gę́sgā kúrāberō nāgę́ga, "they arrived under a large tree."
bōgę́da gę́di gę́sgāben, "they lay under a tree."

4. *kátē*, "interval, space interposed" = between—
lebálā bágō wúa nyúa katéndēn, "there is no palaver between either of us."

nyúa šyúa katéndōn lebálā bágō, "there is no dispute between you two."

5. *kạ́lā*, "head" = on, upon—

sándi ṅgásō tsẹ́ptsā, kạ́lā pẹrntsáben, "all of them dismounted from (on) their horses."

ṅgálō kạ́lā kánnubēn, "the beans were on the fire."

6. *nā*, "place" = to, with. Sometimes even with the ellipsis of *na*—

nā meíberō kádiō, "he came to the king."

nántsẹn bárbū kām dégẹ mbétši, "there were four thieves with him."

wútẹ, yāníbēn tílōni, "as for me, I was alone with my mother."

7. *ṅgáfō*, "back," *kádugū*, "rear" = behind, after—

ṅgáfōntsan gẹrágata, "he was hidden behind them."

ṅgáfō táta kẹ́ṅgạlīben táta pérō tsasámbī, "after the boy they became parents of a girl."

tšẹ́nāntsẹ gótsẹ kádugūntsa gígā, "he took his knife and followed after them."

8. *fári*, "top, upper part" = on, upon—

kóā fári gẹsgāberō tsẹ́bā, "the man climbed upon a tree."

fári gẹsgāben kómbū mátsẹ, "it sought food on the trees."

9. *fúgū*, "front" = before—

fúgūnẹmin dugulgúlemi íšō, "the muck-worm came before thee."

fúgūntsẹn gạnáṅgē, "I will lay it down before him."

fúgū kómāndéberō kígutō, "he brought them before our Lord."

10. *tsédīga*, "bottom" = under—

tsédīga dígalberō kánnū fútsẹgẹ, "he made a fire under the bed."

kām tílō tsédīga dábēn bótsẹna, "somebody was lying under the meat."

11. *tsúro*, "belly, interior" = inside, within, in, into, among—
tsúrō kaŋgádibēn tsẹtúlūgẹ "he took it out from within the horn."
mána tsúrō wōkítābē pắnyē, "let us hear the words in the letter."
ágō tsúrō kắrgẹntsíbē ándi nốnyēba? "do we know what is in his heart?"
tsúrō kắbū árásgibēn lếŋgē, "I will go within six days."
kắbū tílō tsúrō káragāberō gắgẹ, "one day he entered into a forest."
tsúrō woínā yắsgiben woínā ndí gốtsẹ, "from among the three cakes, she took two."

CHAPTER XXII.

SYNTAX OF CONJUNCTIONS.

§. 309. A number of conjunctions bear the character of suffixes, and have the peculiarity of being attached not only to the word which is joined, but also to the one to which it is joined. In form one of them is identical with the plural termination, or an adjective termination, and another with the locative termination; but they are always easily recognised as conjunctions by the context, and more especially by their repetition in several succeeding words. The difference in the use of *wa* (*a*) and *n* (*nyin*) seems to be this, that *wa* refers merely to number, *n* also to quality, *wa* simply adds or co-ordinates, but *n*, at the same time, contrasts what it joins together; *wa* (cf. Hebrew ו) generally answers to our "and;" when this is merely copulative, *n* corresponds more to our conjunctions, "both—and, as well—as, not only—but." In practice, however, these two forms are not always kept so distinct, and sometimes we find them alternating with each other.

§. 310. Instances of the correlative conjunction *wa—wa—*

šíyē, kálgunyúa yáṅgēnyúa, tsógānyúa, pátelei kámūníbēwa, "he said, a shirt for me, trousers for me, a cap for me, and clothes for my wife, (viz. I like.")

wúa kōátūa kāmpigítē, "I and this man have contended."

abántsāwa wúa ábā tílō sasámbō, "one father has begotten their father and me."

kírntsāwa káliāntsāwa tátāntsāwa wútsei, "they look at their female slave, their male slave, and their child."

kárabū ṅkíwa kánnūa, kąmúrsoābē, "fable of the water, the fire, and an old woman."

kúlum lífulābēwa, kúlum dínarbēwa, dęgęrgęr árilbēwa pérorō kęínō, "he gave a silver-ring, a gold-ring, and a scarlet neck-tie to the girl."

ába nántsęn wurátsęnāwa, abántsę šígā tsambúnāwa lebálā tsádintę, "when the man with whom he had grown up, and the man who had begotten him, made a contest."

§. 311. Instances of the correlative conjunction *n—n—*

kámun, tátan, kōáṅgan, ṅgásō šīn sálgāwa, "women, children, men, all had chains on their legs."

ándi kōaṅgátę kurátęn ganátęn, keárītęn komúrsōtęn ṅgásō, andígā satapátkī, "the men, both great and small, the hoary men and the hoary women, all of us he would have ruined."

nęmbunyényin, kaúnyin, ndásō ṅgúbugō? "of which is there a greater number, of nights or of days?"

álęgā komāndébētę, tsęląmtęn, kąmétęn, káfūgútęn kúrūgútęn ṅgásō šímā aláktsę, "as for the creation of our Lord, he has created all, both the black and the red, the short and the tall."

kámūtęn tátātęn, kōaṅgátęn, ganátęn kurátęn, pétęn pértęn, kaligimótęn korótęn, kanťamótęn dimťtęn, kāntętęn kuguítęn, gabagátęn kullótęn, áfisō ágō lemántę ṅgásō tsorórę, "they took all, whatever was property, the women and the children, the men both small and great, the cows and the horses,

the camels and the asses, the oxen and the sheep, the goats and the fowls, cloth and money."

tšā ši kámuntsurō gúltsẹ́ní kwōya, álẹ́gā állabétẹ́ ŋgásō, kámnyin, búndin, ŋgúdon, búni tsúrō ŋkíbēn, ndúyē tšā mána kámāntsíbē pántšin, "if he had not told it to his wife, the whole creation of God, the men and the beasts, the birds and the fish in the water, would each understand the language of the other."

§. 312. Instances of *wa* and *n* used promiscuously—

káliātúa kirtúa ndísō kámbē állārō kolóŋ́ẹskī, "both this male slave, and this female slave, I set free for God's sake."

kir tílō átẹn kálīa tílō átẹn álla tilórō wu sandígā kámbērō kolóŋ́ẹskī, "this one female slave, and this one male slave, I set free for God's sake."

kománden, kálū gẹsgáben, kátšimnyin, kígīnyin, kátin gẹnya ríŋ́ẹmma bágō, "thou fearest nothing, except our Lord, leaves of trees, grass, and flies."

ni kām ríŋ́ẹmma bágō, kátšimwa, kígīwa, tsédīwa, kálū gẹsgábēwa ríŋ́ẹm nẹm, "thou dost not fear any body, only the grass, flies, the ground, and tree-leaves.

§. 313. It sometimes occurs that a word to which another is joined by *wa* is itself without it. It may even happen that this word, if a pronoun, is omitted altogether, and has to be gathered from the finite verb, cf. §. 333.—

kóa kámuntsūa pántsān náptsāna, "a man and his wife were sitting in their house."

meína meimíwa kalaíndō díyentẹ́, "when I and the royal prince played."

ámāntsūa tsábui, "they eat it with their people."

ŋ́gō ándi bóbōsam, tatoányūa ntsẹ́geiyē, ándi ťšyē, "behold, thou hast called us: I and my children followed thee and came."

§. 314. Mention may here also be made of a few adverbial phrases formed by the correlative conjunction *n*—*n*—

nátẹn fúgun átẹ́ átẹ́gei dímmí, "in future do no more so."

bẹ́lān kuíyintẹn kolótseiya, "they having left it far from town."

kām wūn fúgun bágō, "there is no man before me," *i. e.* "superior to me."

kóā átẹtẹ́ állān kásẹn kām šígā kótsẹna bágō, "none exceeds this man, except God."

§. 315. The correlative suffix *ō*—*ō* answers to our "whether —or," and takes its place after the words which are to be represented as doubtful—

lényē ruíyogō kạ́nā kúguibē tšétšiskóō, tšétšisgányō, "let us go and see whether I may appease (*lit.* kill) the hunger of fowls, or whether I may not appease it."

kríge mbétšiwō, kríge bágoō, kū nándi tšírū, "to-day ye shall see, whether there is war, or whether there is no war."

tšíremárō gúlŋginō kátugumárō gúlŋginwō tsúrum, "thou shalt see, whether I speak true, or whether I speak false."

meíō meínaō ām kandegeíbē ŋgāsóō sándi nótsāní, "neither the king, nor the prince, nor all the people of the court knew it."

tšíremáō kátugumáō, ām wúra nẹmẹ́tsa, "whether it be a truth, or whether it be a falsehood, the great men have said it."

But as is the case with the suffix *wa*, so also here the antecedent member of the conjunction can be omitted—

ágō dísgạnātẹ ŋ́gạlā, nándi ruígō, díbiwō, nándi ruígō, "see what I have done, whether it be good, or whether it be bad."

§. 316. The correlative conjunctions *ra*—*ra*, and *yē*—*yē*, or *yen*—*yen*, appear to be of a similar force with *o*—*o*, but of less frequent occurrence—

áfi gadé ni mánẹmin? kómbū mánẹmírrā kẹ́ntsā mánẹmírrā?

"what else dost thou seek? dost thou seek food, or dost thou seek drink?"

komándē sandírō ndí ńgạlāyē gúltsẹ́ní, díbiyē gúltsẹ́ní, tílō ńgạlāyē gúltsẹ́ní, díbiyē gúltsẹ́ní, "our Lord did not tell them whether two were good, and did not tell them whether they were bad; he did not say whether one was good, and did not say whether she was bad."

sẹ́rágiyē wu nōtsóskō sẹ́rágẹ́níyē wu nōtsóskō, "I shall know whether she loves me or not."

tsẹ́mẹ́rīyen ni tšúrum, tsẹ́mẹ́rẹ́ńíyen, ni tšúrum, "thou wilt see, whether he will recover or not."

§. 317. The suffixal conjunction *sō—sō* is not disjunctive or exclusive, like *ō—ō* and *rā—rā*, but inclusive, removing a contrast—

lebásarsō, yálōsō, kugudógusō ṅgásō nā átẹn bārétsei, "there they cultivate all, both onions, and yalo, and sweet potatoes."

kálẹmtẹ, kámuásō pẹ́roásō tsógōntsārō pítsagei, "as for the intestines, both the women and the girls put them into their baskets."

§. 318. The suffixal conjunctions which we have now considered have all the peculiarity of being double or correlative; and in this peculiarity they are joined by some other conjunctions which are not suffixes, viz. *tšā—kwōya, tšā—tšā,* and *tšā kwōyo—kóa.* Of these, *tšā—kwōya* is always in the subordinate proposition, and seems to be the fullest and most regular form of a conditional statement; as,

tšā gádūtẹ ruíyendé kwōya, ándi ṅgásō pẹ́rndewāsō ṅgúduyē šešéši, "if we had not seen this hog, thirst would have killed us all, and our horses."

tšā krígẹ́ bágō kwōya, kām Bọ́rnun támbunātẹ́ pátsẹgin bágō, "if there had not been war, no man born in Bornu would have been lost."

tšā burgǿtę kǻniyē búlturō tsę́dęní kwōya, ǐsę táta kǻnibē ŋgǻsō tílō tílōn gǿtsę dátšin, "if the goat had not played this trick to the hyena, she would have come and taken all the young ones of the goat one by one."

tšā ni ǐsęmmí kwōya, kām wúrō wōkítātę karátsanna bǻgō, "if thou hadst not come, there would not have been a person able to read this letter to me."

tšā karǻmintsúsō búrgō tsádę, šígā tsátā, meírō tsádęní kwōya, mei gęrgǻtsę, "if his younger brothers had not made a conspiracy, caught him, and given him up to the king, the king would have been wrath."

§. 319. This full form, however, is not always used, and we often find a condition expressed either by *tšā* or by *kwōya* alone—

tšā rǻ́nęmīa, pę́rōtę ni pándęmba? "wouldest thou have had this girl if thou hadst feared?"

yímtę kąlǻ́ni yētsę́skī kwōya, wu kōáŋgā, "if on that day I had killed myself, I should have been a man."

tšā tátāné́mtę kánnuyē tšétšīa, wu rúskīa, dábūnęm kámgin, "if the fire kill thy child, and I see it, I will cut thy throat."

átęmā tamǻ́nęm kwōya, wúa nyúa sǿbāndétę pártseiyē, "if thou intendest this, we shall dissolve our friendship."

nāné́mmō íšyendé́ kwōya, nígā ntšétsę, "if we had not come to thee, he would have killed thee."

rúmīa, ni šígā rǻ́gęmī kwōya, nírō lemán 'gúburō ntšę́nō, "when thou hast seen him, he will give thee plenty of goods if thou lovest him."

§. 320. In the instances here given, *tšā* and *kwōya* are of exactly the same force, but sometimes they differ in use; for *tšā* can also stand for a condition fulfilled, or a ground, a cause, which is never the case with *kwōya*—

tšā ándi détę tsánei andírō sádi, "as we were naked, they gave us cloth."

tšā ni gálifūtę́, wu nígā logóńgin, "as thou art rich, I beg of thee."

§. 321. It is very rarely the case that *tšā* introduces both the condition and the consequence, *tša—tšā* then corresponding to our "if—then"—

tšā nándi wúrō bánāsęguwí kwōya, tšā wu mánāni mbétšiba?
"if ye had not helped me, would I then have a word to say now?"

tšā ši kámuntsurō gúltsęní kwōya, álęgā állābétę, ndúyē tšā mána kámāntsíbē pántšin, "if he had not told it to his wife, then of the whole creation of God every one would now understand the language of the other."

§. 322. But the particle which more frequently introduces the chief proposition, after a condition with *tšā-kwōya*, is *kóa*. The fullest form then of a conditional preposition appears to be this, when the condition is introduced by *tšā-kwōya*, and the consequence by *kóa*—

ni wúrō kámū ndítę ńgęlā gani nęmintę́, tšā ńgęlā gani kwōya, komándē kóa andírō gúlusāníba? "as thou tellest me that two wives are not good, would not our Lord then have told it to us if they were not good?"

tšā bę́lāndēn wurányēna dúgō pátkigē kwōya, kóa ngásō nónyēna, "if we had grown up in our country before we were lost, then we should know all."

tšā ni wúgā bóbōnęmī kwōya, bísgā kóa nāné́mmō íseskī, "if thou hadst called me, I would have come to thee yesterday."

tšā búrgōn táta kōángā wúrō tsámbō kwōya, kóa bánōni tsę́māgi múskōnyin, "if she would at first have borne me a male child, then it would have taken my hoe out of my hand."

§. 323. Of the remaining conjunctions which may require some remarks, we will first take those of an enclitic or suffixal character, and then those which maintain a more independent position.

The enclitic *gẹnya*, the same in form and doubtless in origin with the interrogative character, §. 279., is a deflected form of the verb, just as our "except," with which it coincides in force and position—

sándi úgu gẹnya, kām gadé nótšinba sai álla? "can any other persons besides these five know it except God?"

ší gẹnya, kām wōkítāṇẹm átẹ karátsanna bágō, "there will not be any body able to read thy letter except he."

wúma nāntsúrō léṇẹskin gẹnya, ši wóltẹ tsádẹní, "except I go to him, he will not return and come to me."

komándē gẹnya, kámyē tamíssẹ dátsanní, "our Lord excepted, no man would ever have finished counting it."

táta tílō gẹnya tsasámbūní, "they had but one child."

ágō dégatẹ́ gẹnya kām rítsẹna bágō, "he does not fear any body, except these four things."

§. 324. Just as the English conjunction "that" and the German "dass," were originally pronouns; so also in Kanuri the *pronoun tẹ is converted into a conjunction*, vide also §. 173.

sándi nótsāní, búltu kómbuntsārō kádiōtẹ́, "they did not know that the hyena had come to eat them."

álla šígā kolótsim bágōtẹ ni nóṇẹmmíba? "dost thou not know that God will never forsake him?"

páṇẹm pándẹm námnẹmmātẹ́, wu rōníyē tsẹrágī, "my own soul likes that thou shouldest get a house for thyself and dwell there."

abánnẹmmō gúllẹ́ ágō tsẹ́dẹ tšimẹ́rẹnātẹ́, "tell thy father what to do that he may recover."

§. 325. The conjunction *ya* is suffixed to the predicate only, and then can be temporal as well as conditional, answering to our "when" and "if."

ni mána páṇẹm bágō kwōya, fúgū átẹn wu pátom bágōya, kōáṅgā gadé bóbōṇẹm, "if thou dost not hearken to my word; and, in future, when I am not at home callest another man."

kām kámtsẹ árgẹm 'gúbūa mbétšīya, létsẹ, kásurō gótšin, "if

one has an acquaintance who has much guinea-corn, he goes and borrows."

kŏa bẹ́lāma Tsarắmi Dắduima kŏandéya lắrē, kúra bẹ́la Dắduibē kŏandéya, lắrē, "if the governor of Dadui, the son of Sarah, be our husband, we shall rejoice; if the chief of the town of Dadui be our husband, we shall rejoice."

ắfīma nígā ntsẹbándẹna bắgōya, ni wúgā kŏsẹmī, "if nothing befal thee, thou surpassest me."

§. 326. A merely assumed or possible condition is expressed by *yāye*, which attaches itself to the particular word represented as doubtful, and has to be rendered in English—

1. By "whether"—

šíma kóātẹ tšétsō yāye, kū nándi ṅgắsō nŏtsọu, "to-day ye all shall know whether *he* killed the man."

mána yāntsíyē abắntsurō nemẹ̱tsẹgintẹ́ ši pắntši yāye nŏtsānī, "they did not know whether he had understood the word which his mother had spoken to his father."

bứmi yāye kām nŏtsẹna bắgō, bứmmí yāye kām nŏtsẹna bắgō, "whether he has eaten, no one knows; and whether he has not eaten, no one knows."

2. By "even if, although"—

Bọ́rnu ṅgắsō dắtšinyāye, wu Fuláta kal tšígạsgạní, "even if all Bornu should be ruined, I shall not follow the Pulo rascals."

kárgunmā ṅgắsō ísei yāye, kárguntsétẹ nŏtsei bắgō, "although all the doctors should come, they do not know a medicine for it."

karắnẹm kitắbū díniābē ṅgắsō dắtši yāye, kárgẹnémtẹ tsẹ́lạm kwōya, ni tsánnā pándẹm bắgō, "although thou have read all the books in the world, if thy heart be black thou shalt not obtain heaven."

§. 327. When the adverb *átẹ* is governed by a verb, it becomes converted into a conjunction, and answers to our "lest."

bẹrnítẹ sandírō kolŏnyē, átẹ kŏganāndē ṅgắsō Fulátayē, tšétsẹ

dátsẹ́ní, "let us leave the capital to them, lest the Phula completely kill all our soldiers."

árẹ́ lḗnyē, átẹ́ ām pátobē tšḯtsāní, "come and let us go, lest the people of the house rise up."

§. 328. Some adverbial forms of the demonstrative pronoun are used as consequential conjunctions, viz. *átẹ́mā, átẹ́márō*, and *átẹ́mān*. They always take their place at the head of the proposition which contains the effect or consequence; as,

pátō meíbēn náptšintẹ́, átẹ́mā ágō kárgẹ́níyē wátsẹ́ kidískō, "because they have sat down in the king's residence, therefore I have done what my heart did not like."

ńgō, Fulátasō wōkíta tsẹ́bágẹ́da wúrō, átẹ́márō wu nandígā bóbōntaskē, "behold the Phula have sent me a letter, therefore I called you all."

Fuláta sándi ńgą́lā ganí, átẹ́mān mei Tšígābē ką́lāntsẹ́ gógẹ́da, "the Phula are not good, therefore they supported the king of Tshiga."

mei Tšíga sandírō agó ŋgą́lā tsẹ́din; tsapádgī sándi kẹ́rúnyā, átẹ́mān búrgōn Deíātẹ́n krígurō Fulátasōyē badítsa, "the Tshiga king had favoured them; therefore when they saw that he had been killed, the Phula began a war in Deia for the first time."

§. 329. As *átẹ́márō* introduces a natural consequence, so the adversative conjunction *átẹ́yāye* or *átẹ́yaérō*, by silently annulling the natural consequence, introduces the opposite of what the preceding proposition would have led one to expect—

wu kátsalla krígibē; átẹ́yāye krígurō tšíŋgīa, lḗŋgīa, krígẹ́tẹ́n šešẹ́sō nóŋgą́nā kwōya, wu pányin tšíŋgē krígurō lḗtsą́sgą́ní, "I am a chief officer of war; yet if I should rise to go to war, and should know that they were going to kill me in that war, I would never rise at home and go to war."

ni mei abáni, wu meíram, ágō rāgẹ́sgą́na dískin; átẹ́yaérō kóāni sóbāneṃ, kátsalla krígibē nẹ́mintẹ́, šímā wu meíya rágẹ́skō, "thou art my father the king; I am a princess

and do what I like; nevertheless I wish he were king who is my husband, thy friend, whom thou callest war-general."

káliāye, ágō rāgę́sgạna dískin pánẹmin, kómbū rāgę́sgạna búskin, ṅkí́ rāgę́sgạna yę́skin; átẹyaé́rō, wu bẹlánden fúnōnyú́a, dā gádubē wúgā sẹ́tīa, kímẹlni yę́skē, dígallílan bṍṅgē, átẹmā rāgę́skō, kónō káliāye abántsurō, "the slave said to his master, I do in thy house whatever I like, I eat food when I like, I drink water when I like; but in spite of this I should like to have merely a waist-cloth, and, having eaten enough hog-meat, to drink beer, and to sleep on my bed, provided it were in our own country."

§. 330. The conjunction *rā* corresponds to our "or," and is placed between the two words which are represented as exclusive of one another; as,

á́fi yífum, kánī rā dími? "what didst thou buy, a goat or a sheep?"

ndú ntšō, kámū rā kṍa? "who gave it thee, a woman or a man?"

muskṍfi átsẹgẹ, dul lā bí́gẹ? "which hand did he stretch out, the right or the left?"

§. 331. The use of some conjunctions is avoided in Kanuri by employing other forms—

1. "And" is avoided by a kind of encasement of propositions one in the other—

nírō t́sẹskē gulntsę́skē, "I come and tell thee of it."

andígā t́sẹ násaga, "may he come and meet us."

ām wúra "sandígā lényē párnyen," tsa, "the great men said, Let us go and separate them."

šeáreāye šírō ndísō tsẹ́māgẹ kẹ́nō, "the court took both and gave them to him."

2. "If" is avoided by the use of the conjunctional—

nírō mána tílō gulntsę́skīa tšídẹmbá? "if I tell thee a thing, wilt thou do it?"

wúrō kálgū tílō šímīa wúgā sę́tī, "if he give me one shirt, I am satisfied."

3. "Also" is avoided by the verb *wóltęskin*—

málam goní mána tátabē pántši ; pāŋgányā, wóltę, pérōga kígorō, "the reverend priest heard the boy's words; and having heard them, he also asked the girl."

sóbāntsę lāfiántsę kimāgę́nyā, šíyē wóltę, sóbāntsę́gā kígorō, "when his friend had accepted his salutation, he also inquired of his friend."

álam mę́ogu ndurí bóbōtsę, nāntsúrō ísei ; kúrū wóltę, kóganā bę́rnibē ŋgásō bóbōtsę, "he called the twelve regiments to come to him; he also called all the soldiers of the capital."

§. 332. But besides this, we also find examples in Kanuri of phrases which omit the conjunction, where, in English, we should insert it. Thus we find omitted—

1. "And" between several verbs closely following each other; *e.g.*

šírō gúllę́, wóltę, létsę, sabarátę, ísę, nígāndē díyē, "tell him to turn, go, get ready, *and* come, that we may perform the marriage."

ši mána sóbāntsíbē pántsę, létsę, kámuntsūa pántsān náptsei, "he heard the word of his friend, went, *and* he with his wife sat down in their house."

wu tšíŋeskē, nāŋę́mmō kádiskō, nírō gúlturō, "I arose *and* came to thee, to tell thee of it."

2. "That" may be omitted in all its various capacities; viz.—

a. As the propositional article or conjunction before propositions dependent on "*verba sentiendi et declarandi*" = ὅτι—

léttši tsā, "they thought that he slept."

kúguiyē tsábū dátši, nándi rúba? "do you see that the fowls have eaten it?"

sándi wu búrgōn sandígā kǫ́ŋgana nótsāní, "they did not know that I surpassed them in sense."

keígamā mei tsúlugī pāŋgányā, "when the general had heard that the king had come out."

yímtęmā nōgónō, kóāntsę búrgōwa, "then she knew that her husband was cunning."

b. As expressing a purpose, end, or object = ὡς, ἵνα—

ándi nírō pęr ntšťyē, létsam, "we will give thee a horse, that thou mayest go."

komándē wúgā súnotō, mána gulntsáskē, "our Lord has sent me, that I should tell you a word."

nā ganá šē, nęmní tęmgē, "give me a little space, that I may build a house for myself."

sóbāné́mmō gulgéskē, nírō mátsę, "I will tell it to thy friend, that he may seek it for thee."

c. As expressing a consequence = ὥστε—

áfi tsędę, kibándō, wu nónęsgąní, "what he did so as to get it, I know not."

wúrō nā šē bóŋgē, "give me a place, so that I may sleep."

šim tátabē báktsę kitúlugō, "he smote the boy's eye, so that it came out," *i. e.* "he smote the boy's eye out."

neírō ŋkí ntšędō tšau, "she will give you water, so that ye may drink," *i. e.* "water to drink."

4. "Except," "but," or "but that," is often omitted after negatives, especially *gadé* with a negative—

ši tsánei ilífīma wátšī, kátigī kąmáunbē tsęrágō, "she dislikes any kind of cloth, but the elephant-hide she likes."

kómbū naŋga ganí kádiskō, ní naŋga kádiskō, "I did not come for the sake of food, but for thy sake."

ši nā gáden náptšin bágō, tsúrō kẹ́ndẹrbēn náptšin, "it never sits down in any other place, except within the cotton shrub."

tsúrō tšígāben ágō gadé tílōma bágō, ŋgásō búrgō, "there was nothing else in the bag, but pure sense."

átẹ sandírō manágẹmmí, wu nírō manágẹnẹ́, nẹskīa, ni sandírō manágẹnẹ́, "do not speak to them, except when I tell thee to do so."

CHAPTER XXIII.

FIGURES OF SPEECH.

I. *Ellipsis.*

§. 333. The *ellipsis* is not uncommon in Kanuri, and consists in the omission of—

1. Certain substantives—

ágō, "thing, matter:" *kúbētẹ kótšī, bálī fúgun átẹ gadé fókkẹmmí,* "the matter of to-day is passed; do it no more in future."

níyē dā, gónẹmmayē dā, nándi ndísō dānī́, "thou art meat, and what thou hast taken is meat; both of you are meat for me."

dúgō állayē tsẹ́dintẹ́ ándi ruíyogō, "till we may see what God will do."

ílī, "kind, sort:" *kálgū wāsilíbē gadi rúwīa,* "if you see a shirt like that of the white man's:" compare *kálgū ílī wāsilíbē gadi bágō,* "there was no shirt like that of the white man's."

kágẹntsẹ: masenántsa détsẹ, abántsibē tšō, "she cooks their food, and gives her father his," *i. q. abántsibē kágẹntsẹ šírō tšō.*

kām, kŏa, "man:" *lēgẹdányā, fúguēbmátiyē ńgẹbạl ṅgǵgibè tsŭrūní, kŏtši; kádūgubétiyē ṅgẹbạltẹ́gā tsúrui,* "when they went, the foremost one did not see the pigeon's eggs; but the one behind saw the eggs."

kárā, "reading:" *lukránbē dāgányā, wúrō abániyē kídā sẹkkẹ́lī,* "the reading of the Koran being over, my father taught me work."

kídā, "work:" *kóābē tsúlugī, wóntẹ́ kágẹnẹm gáptsẹ,* "the man's work is over, now thine remains."

labár, "news:" *wúrō tságūtẹ́ gúlẹsgẹ́gányā,* "when they had brought the news and told it to me."

lóktẹ, "time:" *tẹ́gammyin kámtābē kītẹ́nyā,* "when it had arrived at the time to be weaned."

lóktẹ́ bámbābē kilugẹ́nyā, Fulátabē kargágō, "when the time of the plague had passed, the time of the Phula set in."

nā, "place:" *sándíyē, abándōberō kášyē,* "they said, We came to your father's place."

sā, "time:" *sáfi kẹ́ogutō? Lẹ́nẹmmátẹn kẹ́ogutō,* "at what time did they bring it? At the time when thou wast gone they brought it."

2. Personal pronouns—

nírō máseṇa máṅgē, tatoáṅẹmma bū, "I seek food for thee, that thou and thy children may eat it."

kádīwa tšítsa, bẹ́la kádibērō létsa, for *šyúa kádīwa* &c., "he and the serpent arose, and went to the serpent's town."

sŏbāntsúa nábgẹ̄da, "he and his friend sat down."

málam fúgun, mei ṅgáfon ísa, Fulátāwa kạ́lā fóktsei, "they came, the priest before and the king after, and met the Phula."

3. Verbs: see also §. 242.—

álla bárgāndō, "a curse;" *i. q. álla bárgāndō gŏtsẹ,* "may God take his blessing from you."

II. *Absolutism and Pleonasm.*

§. 334. *Absolutism* arises if a word, instead of occupying its regular place, is abruptly introduced at the beginning of a proposition, and is represented in its proper place by the corresponding pronoun if it is a substantive, or by the corresponding finite verb if it is an infinitive. The purpose of the absolute use of a word is, to mark emphasis or a contrast; but as this figure of speech is employed very freely in Kanuri, its peculiar force may sometimes be so weakened as to be entirely lost, in which case the representative word may be considered as a *pleonasm.* The absolute word is frequently distinguished by the demonstrative pronoun *tę, atę* ; and may be either the subject, or the object, or a verb, or a more subordinate part in the proposition.

1. Absolutism of the *subject* (pleonasm)—

kóa, šyúa kámuntsúa nemę́ nemę́tšędāna nótsāní; kóa tsáneima, ši "*tsáneini ladęskī kę́lfurō,*" *tsę,* "the man, he and his wife had not a word to say; the cloth-owner, he said, I have sold my cloth for natron."

dágęl, sándi nótsāní, "the monkeys knew it not."

kām kárgę ŋgąláwātę́ kām kárgę búlwātę́, šíma tsánnā tsębándin. Kárgętę́, šíma kām kánnurō tsátin, šíma kām tsánnārō tsátin, "one with a good heart, one with a white heart, he obtains heaven. The heart, *it* carries one to hell, and *it* carries one to heaven."

ágō gędīntsę bágōtę nemę́rō, ši áram, "to relate any thing which has no foundation is aram (unclean)."

kām kánadīwa, šíma wágē tsánnārō gágin, "the meek man, he will enter into heaven in the next world."

kām lemán ŋgúbuātę́, ši nuíya, wágē, yim tšīnógōben, ndúyē tšītseíya, kóa lemánma pátō tsánnābē ši tsębándin bágō, "the man of much wealth when he dies, then in the next world, on the day of resurrection when all will rise—then the man of wealth will not obtain a heavenly home."

2. Absolutism of the *object* (pleonasm)—

kām andígā kósanātę́, wu tšíṇęskē kū, lé́ṇęskē, šígā tšúruskō, "as to the man who surpasses us I will rise to-day, and go and see him."

dal, nátęman búltiyē šígā kolótsę, "then the hyena left the buck."

sándi ŋgásō, kęnyéri sandígā búrgōn kótsęna, "the weasel surpasses them all in sense."

kámū kásuwāyē, šígā tsętei, "a sickness took hold of the woman."

kámpigīntsę́sgąnātę́, ni wúgā tšírēn kósęmī, "as for me who denied thee, thou exceedest me in truth."

wu, mei wúgā súnōtę, "the king sent me."

We may also regard it as a pleonasm when, although the objective conjugation of a verb unmistakably indicates the pronominal object, the latter is separately expressed—

nígā meíyē ntsugórīa, "the king having sent thee."

ši nígā ntsúrui, "he saw thee."

ni wúgā kómbūn kósęmin nęm, "thou thinkest that thou surpassest me in eating."

3. Absolutism of the *subject* and *object*—

tátātę́, kōáŋgā šígā tsámbunātę́, kām ŋ́gąlā šígā tsámbō, "as for this boy and the man who has begotten him, a good man has begotten him."

4. Absolutism of the *verb*—

kę́ndiōnítę, wúgā álla sunótę kádiskō, "as for my coming, God sent me, so I came."

5. Absolutism occurs especially in connection with possessive pronouns, the word or words to which they refer being abruptly placed before them, cf. §. 159.

a. By this means the use of the genitive is frequently *avoided,* particularly at the beginning of a narrative—

kámū díniāma, yímpisō kóāntsíyē šírō, "the husband of a certain loose woman said every day to her."

káliātę, tsúntsę wu rágęsgąnātę, málammō gúllógō, "tell the priest the name of this slave whom I like."

tátāntsętę, tsúntsę Dúnōma, "his son's name was Dunoma."

kām lága, kámū méogu pántsęn 'bétši, "in some man's house are ten wives."

b. Words are sometimes used absolutely, with the apparent design of pointing out the precise persons to whom a plural form refers—

wúa nyúa, ndúndē lemánwāgō? "which of us is more wealthy, I or thou?"

wúa nyúa nęmsóbāndē kętšītši, "pleasant is our friendship, the one between me and thee."

wútę sandítę, abántsāwa wúa, ába tílō šasámbō, "as for me and them, one father has begotten their father and me."

c. Sometimes the absolute word appears to be purely pleonastic—

wu, kámūni kómāndébē tsęrąmbī, "my wife has paid the Lord."

ši, mána búndi káragābeyē manātseíya, mána manátsanātę ši pántšin, "when the beasts of the forest spoke, he understood the words which they spoke."

6. The absolute word sometimes occupies the exact place of a *genitive*—

kōáṅgā kām 'dí, túlō tšítsę, "of two men, one arose."

tatoántsę ndí, tílō dal tílō kąlágō, "of her two kids one was male and one female."

tšírē yásgętę, tílō nemę́nęmī, ndí gáptsę, "of the three truths, thou hast told one and two remain."

nándi kām píndi degáwī yāye, ṅgásō, tílōma kolótšim bágō, "though you may be twenty, yet of all it will not leave one."

kímilntsę, tšíbī tílō gőtsę, "he takes one calabash of beer for himself."

III. *Apposition.*

§. 335. When *apposition* occurs in Kanuri, the case-terminations and all other suffixes are only appended to the last word in apposition, although they logically belong to the preceding words as well.

In reference to the location of the case-terminations, see §. 154.—

kąńęntę, ši bárbū, wúgā gősgonō, "sleep has taken me as a thief."

Bǫrnútęn ágō, sǫ́bātę, ši kúra, "in Bornu the thing friendship is great."

šyúa sőbāntsę, kę́rdīwa, "he and his friend, the heathen."

nemę́ntsę pǎ́nyē, tátāną́mbē, "we will hear its word, thy child's."

We must especially notice the use of apposition in connexion with *proper names.* Here the Kanuri, like the German, seldom uses the genitive of apposition. Accordingly, in connecting the proper with the common names of towns, countries, and months, it differs from the English; while in speaking of rivers, titles, &c., the two languages agree; as,

nā keígamāberō, bę́la Tsagąlárituro ísei, "they came to the generalissimo's place, the town of *Tsagąlári.*"

kášagartę́ meína Ibrámmō wu yískī, "this sword I have given to the prince Abraham."

bę́la Atšášerō sógūtę, "they brought me to the town of *Atšáše.*"

tšī kúlugū Dábalambę́tęn námnógō, "wait ye at the fording-place of the river *Dábalam.*"

bę́la Kāluátęn náptsā, "they remained in the town of *Kálūa.*"

átę régęm ām yā Mamadíbętę́, "this is the portion of the people of brother Muhammad."

tsúntsę málam ʿIsa, "his name is priest Jesus."

lóktętę́ málam Láminuyē ši bę́lántsę Kánęmnyin nábgata, "at that time was priest Laminu dwelling in his country, Kanem."

Lárdę Bǫ́rnū kúra, "the land of Bornu is large."

wu kǫ́ntāgę Rátsa pátkiguskō, "I was lost on the month of Ratsab."

It must be remarked, however, that the proper names of lands and months are sometimes found in the genitive, as in English—

tsédi Deíābē ŋgā́sō Fulátayē tsę́māgi, "the Phula took the whole country of Deia."

tsédi ¯Afunóbēn wu pāŋgóskō, "I heard it in the land of Hausa.

kǫ́ntāgę ˊAtšibē šíma burgǫ́gō, "the month of Atshi is the first."

IV. *Collectives.*

§. 336. A number of objects, considered as one compact whole, is often expressed by a word in the singular, *i. e.* a collective noun, "especially the locusts and the Pulo warriors," as one can also say in German, "sie haben den Türken geschlagen," &c.—

kā́fi kámanwa, yím ši íšintę, Pótēn tšítsę Gę́dirō íšin, "at the time when the Kamanwa locusts come, they rise in the west and come to the east."

ándi šígā ŋgúburō, teíyē, "we caught them (the locusts) in great number."

ńgō Fuláta nāné́mmō lebálarō íšin, "behold the Phula come to thee for fight."

Wádai krígę tsúgūtę, "the Wadais brought war."

wu Bǫ́rnun námgǫnātę́, Fuláta Bǫ́rnun tšítsę, tsédi Bǫrnúbē ŋgā́sō krígęn tártsę, "when I lived in Bornu, the Phula arose in Bornu, and desolated the whole Bornu country by war."

V. *Abstractum pro concreto.*

§. 337. An instance of this is supplied by the word *krí́gę*, "war"—

mei Wádaibē mártęgę, krí́gę wúrō tsubátsę ! wúrō krí́gę tsubátsęní kwōya, kǒa málam Láminū átę nányin kę́rmei mógō tsęrágęna, "may the king of Wadai be pleased to send me warriors ! if he does not send me warriors, this priest Laminu wishes to take the kingdom from me."

krí́gę tsáptsā lēgę́da, "they assembled the warriors and went."

VI. *Anakoluthon.*

§. 338. *Anakolutha*, or sentences concluding differently from what their beginning leads one to expect, are now and then met with in Ali's narrations; *e.g.*

kámāntsiyē: ni, kómāndétę mánāndétę pāńgányā, ńgąlāyē gúltsęní díbiyē gúltsęní, kędęg nę́mtsę, nándēn, tšítsęnātę́, ágō kārgę́ntsęn degánā, ándi nǒnyēba? "his companion replied, As for thee, our Lord having heard our word, did not tell us whether it was good, or whether it was bad, but kept his peace, could we know then what was in his heart when he rose from our place?"

šíyē, "*ām wúra, sǒbāni átę, ágō wúrō tsędęnātę́, kām tšídęna mbétši kwōya—wu neménęskē, pānógō,*" *kónō tátayē ām wúrārō,* "the boy said to the great men, Ye great men, if there is any one who may do what this my friend has done for me: I will narrate it to you, hear it."

VII. *Hendiadys.*

§. 339. There is a sort of *hendiadys* in the following junction—

1. Of *kámgin* and *kǒńgin*—

ńgąlī ndí kámtsę kōgányā, "two years having passed by."

ńgúdō fáribē kámtsa kǒtseiya, nemę̄tseiya, nemę̄ nemę̄tsanātę́ ši pántšin, "when the birds of the air passed by, and spoke, he understood the speech which they spoke."

3. Of *kúrū* and *wólŋgin* = "also, again"—

táta pḗrō kẹ̄sāmbúngā, kúrū wólta, kẹ́ŋgạlī tsasámbī; *kẹ́ŋgạlī kẹ̄sāmbúnyā, kúrū wólta, táta pḗrō tsasámbī*, "when they had begotten a girl, they also begat a boy; and when they had begotten a boy, they again begat a girl."

kúrū wóltẹ, nemḗ tílō badígonō, "again he began another saying."

VIII. *Synecdoche.*

§. 340. It is not uncommon in Kanuri to put a *part for the whole*. This takes place through the use of the following words, which are more impressive than a mere pronoun—

kạ́lā, "head:" *ndúyē kạ́lāntsẹ āmpátsẹ*, "let every one mind himself."

wu kạ́lāni rāgḗsgạna, "I love myself."

átẹ̄ kạlánẹm yḗtsẹmmí, "do not kill thyself."

kárgẹ, "heart:" *kām lága mána kitábubē pántšīa, kárgẹntšíyē tsọ́úrō wátsẹna; kām lága, mána kitábubē pántšīa, kárgẹntšíyē tsọ́úrō tsẹrágẹna*, "some person hearing (having heard) the word of the book, strongly dislikes it; and some person hearing the word of the book, loves it ardently."

rō, "life, soul:" *ágō rōnḛ́myē tsẹrágẹnātḛ́ wu nírō kúskī*, "I have brought thee what thou likest."

áfi rōnḛ́myē tsẹrágō wúgā bóbōsgam? "what didst thou want, that thou calledst me?"

šim, "eye:" *būntsḛ́tẹ šimníyē tsúrūní kwōya, kásuātḛ́ wúgā kolóšim bágō*, "if I do not see his blood, this sickness will not leave me."

tsúrō, "belly:" *sóbāntsẹ táta tsúrōntsíbē tsḛ́tā*, "his friend took his own son."

IX. *Nomina conjugata.*

§. 341. Verbs are not unfrequently followed by nouns of kindred meaning (*nomina conjugata*) in the accusative. This happens—

1. When the notion of the finite verb requires to be more clearly defined—

sabarátę krí́gibē sabaráta, "they made preparation for a war."

kandíra létę ŋgúdobē lětšin, "the hunter walked the walk of birds," *i. e.* "as birds walk."

2. When the "*nomen conjugatum*" expresses the objective result of the finite verb—

kanášinni átę našíngąnātę́ wu lé́nęskē, gę́dīntsę, tšíruskō, "I will go and see the meaning of this my dream which I have had."

mána manátsanātę́ ši pántšin, "he understood the saying (word) which they said."

BAYERISCHE STAATS-BIBLIOTHEK MUENCHEN

Átę dátši.

W. M. Watts, Crown Court, Temple Bar.

BSB Bayerische StaatsBibliothek
MDZ Münchener DigitalisierungsZentrum Digitale Bibliothek

Koelle, S. W.

Grammar of the Bornu or Kānurī language

London 1854
L.rel. 1778
urn:nbn:de:bvb:12-bsb10589254-3